

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

WE move so rapidly that the controversy which arose over the alternative 'Jesus or Christ' is already forgotten. It came to nothing. And the reason why it came to nothing, and has already passed into oblivion, is that the disputants had no common ground to stand on.

To the one side the historical Jesus was a fact and the ecclesiastical Christ a fiction. To the other both were facts, but the historical Jesus was incomparably the lesser fact of the two. The one side found the man Jesus susceptible of scientific verification, the Christ of God was no more than a pious invention. To the other the Christ of God was the life of their life.

The two sides to the controversy could not come in sight of one another. Why could they not? Because 'no man can say Jesus is Lord but in the Holy Spirit.'

Is it possible to translate that sentence into modern thought? It does not stand alone. 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' Jesus Himself said that. And St. Paul said, 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually dis-

cerned.' Such sayings as these are rarely disputed; but they are more rarely accepted. Is it possible so to explain their meaning that the modern man, even he who is wise and prudent and not a babe in Christ, may see their truth and the force of it?

The attempt has been made by two men in two books which have come into our hands together. One of these books—it is entitled *Paul and the Revolt against Him* (Griffith & Rowland; \$1 net)—has been written by an American author, William Cleaver WILKINSON. He is concerned with St. Paul. His desire is to rescue the Apostle from the hands of those who charge him with misapprehension of the gospel of Christ. This he seeks to do by showing that St. Paul had two different classes of persons to address. To the one he could speak only of the outward facts of the life of Christ. To the other he could make known the mystery of His gospel. And as he had to do chiefly with the latter class, it was inevitable that his teaching should seem more doctrinal and less historical than are the contents of the Gospels.

He had two classes to address, says Mr. WILKINSON. The one class had not yet come under the obedience of Christ. They were therefore capable of appreciating only facts of history. To them he spoke of 'Jesus and the resurrec-

tion.' The other class had 'obeyed the gospel.' To them therefore he could speak of the Atonement.

The doctrine of the Atonement is interwoven in the whole warp and woof of St. Paul's epistolary writing. Yet Mr. WILKINSON believes that it was a doctrine which the Apostle imparted to believers only. For 'it is a doctrine which cannot, by any ingenuity, or any eloquence, of presentation, be commended to the natural reason of men. There must first be the obedient heart, before a mystery of grace like the atonement can be with hope proposed to human acceptance. The resurrection of Christ, on the contrary, was an historical fact capable of being adequately attested. Paul accordingly at Athens preached *Jesus and the resurrection.*'

There is a difference in the very way in which St. Paul advocated the truths he preached. When the truth was one of external fact, such as the resurrection of Jesus from the dead, he established it by appeal to fact, and especially to the testimony of its witnesses. But when the truth was one of fellowship, when it could be apprehended only by those who had already accepted Jesus as Lord, he did not argue about it at all; he simply stated it, or at the most appealed to the Old Testament to confirm it.

Observe the word 'fellowship.' And with that word turn to the other book. It is the 'Fernley Lecture' for 1914. Its author is the Rev. William BRADFIELD, B.A. It is the work of a man of ability, and of that unconscious originality which gives the rarest charm to writing.

Now the title of Mr. BRADFIELD's lecture is *Personality and Fellowship* (Kelly; 3s. 6d.). And at one place in it he shows that facts of science and facts of fellowship are altogether different. So different are they that the knowledge of the one is different from the knowledge of the other. Two distinct kinds of knowledge are involved, the one a knowledge of things, which belongs to

science, the other a knowledge of persons, which belongs to art and philosophy and religion.

They are two distinct kinds of knowledge. You may possess the one and be utterly unconscious of the other. So unconscious of the other may you be that you will deny its existence. And yet those who possess that knowledge which belongs to art and philosophy and religion are far more certain of it than those who possess scientific knowledge. For the natural man receiveth not the things of the Spirit; they are foolishness to him. It is the old text in a very modern and up-to-date translation.

The difference is between the knowledge of things and the knowledge of persons. Now any one with ordinary sense endowments can know things. He can know things as things and in their relation to other things. He can know sequences. He can know the facts of history. But if he is to know persons he must get into fellowship with them. And that involves self-denial, self-surrender, obedience in some form or other, with the result that the new knowledge is totally different from the old.

And if a man is to know God he must get into fellowship with Him. That is attained by faith, to use the old word. It is attained by obedience, to use a word with a rather more modern ring. Obedience is a good word. The faith that knows God is 'the obedience of faith.' It is the surrender of the human will—not its annihilation, or its mutilation, but its surrender; a willing act, and glad enough when made. It is an act which is recognized as the entrance into that 'large place' in which the whole personality has room at last to realize itself.

Now one striking thing about this knowledge of persons, and especially this knowledge of the personal God, is that it is surer far than is the knowledge of things. And that not at all because it is emotional. The discovery of a scientific fact

may be almost as emotional as the discovery of a person. But the things which science has to do with are purely passive. They make no response to their discoverer. They take everything and give nothing. The discovery of a person is a response, which in proportion as it gives again increases the confidence in the discovery. And when the return is at its highest, as in the discovery of God; when God, making response to the obedience of faith, gives Himself in the Spirit to the believer, the assurance is so great that the believer says, 'I am persuaded, that neither death, nor life, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus my Lord.'

An important volume of essays by Methodist scholars has just been published. Edited by Professor W. T. DAVISON of Richmond College, its contributors are Professors G. G. FINDLAY, Wilfrid MOULTON, and J. S. BANKS, of Headingley College; Professors W. W. HOLDSWORTH and Frederic PLATT, of Handsworth College; Professor Hope MOULTON of Didsbury; Professor H. BISSEKER, as well as the editor himself, of Richmond; and besides these tutors in the theological colleges, Dr. J. Scott LIDGETT, Principal Herbert B. WORKMAN, Dr. H. Maldwyn HUGHES, and Mr. F. L. WISEMAN.

The title of the book is *The Chief Corner-stone* (Kelly; 5s. net). And in accordance with that title every essay in it has to do directly with the Lord Jesus Christ. But it so happens that just at the present moment it is not the Person of Christ or His authority that is occupying our minds; it is not His revelation of the Fatherhood, or His atoning work; it is not even the evidential value of Christian experience; it is the significance of the supernatural. And to that essay, written by Professor Frederic PLATT, we wish to direct particular attention for a little.

with him—he has had it all his life—that when he publishes a new book or even a pamphlet, we lay aside all our other books to read it; and when we have read it, all other subjects of thought fall behind it in interest. Dr. SANDAY has been writing about the supernatural. Whatever has led him to his present position—as we have elsewhere said, it is not altogether the study of the Gospels but partly also the influence of that scientific outlook upon things which is so hard to escape in our day—whatever has led Dr. SANDAY to doubt or deny the miracles in the New Testament, he has compelled us at any rate to look once more into the fundamental matter of God's ways of working in the world, so that we may see whether we must after all come to Professor HUXLEY's conclusion that 'miracles do not occur.'

There is no issue more momentous, for it gives or takes away Christ. And there is none that touches us so pathetically. 'When we meditate upon the ways of Providence, are we touching a Father's guiding hand, or only studying the changeless perfection of a ceaseless mechanism of material forces? Do our prayers reach God, and move the Hand that moves the world, or do they only return to quiet our hearts into acquiescence with the reasonableness of "this dance of plastic circumstance" in which we are encircled?'

In his answer to the Bishop of Oxford, Dr. SANDAY distinguishes that which is contrary to nature from that which is above it. And Canon Scott HOLLAND replies 'Quite right!' But he does not see that there is any salvation in the distinction. Who would ask for anything against nature? The very idea of a miracle, to be of any argumentative value, depends on its being the effect of an adequate and reasonable cause. It has a 'nature' in accordance with which it has happened. Otherwise, he says, it would convey nothing to us. It would be a mere freak from which no conclusions of any kind could be drawn.

For Professor SANDAY of Oxford has this way

Whereupon we reach the central question at

once. What is nature? And that is the question to which Mr. PLATT addresses himself. If nature is a purely mechanical system, everything that disturbs that system is 'contrary' to it; and miracle of any kind is impossible. But if nature is the sphere of the immanent activity of God; if it is not a closed system; if its energies and laws are not ultimate realities, which bind the universe into a perfected causal nexus; if they are simply modes of the Divine activity, the form of God's self-expression—then there is nothing that is contrary to nature, unless it is also contrary to God. Now, with the arguable exception of the cursing of the figtree and the drowning of the swine, there is no miracle of all that are recorded in the Gospels that is out of keeping with the character of Christ, which is the character of God. There is therefore no miracle that is contrary to nature, and the distinction between contrary to and above nature falls to the ground.

That is why we say that the fundamental problem at present is the problem of the supernatural. And that is why we say that Professor PLATT's is the central essay in this altogether timely volume. Give us first of all a God. Give us next a God who is always with us, who, in the words of Jesus 'is at work even up till now.' Any event that is in accordance with the nature of God is then in accordance with the nature of things. And miracles happen every day.

They happen every day, and therefore inconspicuously. But give us, as last request, a Person so in touch with God as Jesus, so sincere in prayer, so surrendered in will, and wielding, through these things even if not otherwise, the power of God in the earth, and then we shall surely experience the unexpected, and say 'What manner of man is this that even the winds and the sea obey him?'

Professor SANDAY's letter to Bishop GORE has called forth many comments. But there has been

nothing better than the notes which Canon Scott HOLLAND has written in *The Commonwealth*.

Of Dr. SANDAY he says the right things. 'He is the last man to accuse of rashness, or haste, or lack of feeling for others. Very slowly, very deliberately, very carefully, he has moved from point to point. And, then, his whole being is steeped in the Spirit. He lives very near to God. He is blessed with a most winning simplicity of soul, and a most tender humility. He is devout, gentle, saintly. He has served his Master so long and so loyally. He has consecrated all his gifts to this supreme service. He has won the honour and love of all who have the joy of knowing him.'

He says the right things also about the Resurrection. 'Christianity springs out of the Resurrection. It is unintelligible, unless its origin and momentum are found in the Risen Lord. The mere life failed to create a religion. It proved unable to establish a Faith that survived the death of Christ. It offered no final solution of the mystery of life. Rather, it deepened its trouble and its perplexity. The Christ had not entered on the life which makes Him our salvation until after the Cross and Passion—until Death had set His powers free—until He was seen and known as alive from the Dead.'

Then he comes to the evidence. For it is upon the evidence, or the lack of it, that Professor SANDAY relies. He may be more under the influence of philosophical theory or scientific dogma than he is aware of. We are all under these influences. We are more affected by them than we ever recognize. For they are the very tools with which our fellows work. And if men eminent in Science or Philosophy simply shut their mind to the entrance of anything that can in any sense be called miraculous, and do all their work without it, who can escape the infection?

Still Dr. SANDAY is moved by the evidence. It is on the Gospels themselves that he has done his

work. No man in our time has been more than Dr. SANDAY the ideal Gospel student. And it is because he finds the evidence on behalf of the miracles in the Gospels crumbling in his hands that he ranges himself beside the Modernists and doubts the fact of the Virgin Birth and even the bodily resurrection from the dead. So Canon Scott HOLLAND comes to the evidence.

And the moment he comes to a consideration of the evidence for the miracles in the Gospels we see how impossible it is to separate the historical evidence from our own selves. It cannot be taken by itself. It is there to be estimated by the mind, and the eye of the mind in one man is not the eye of the mind in another. Dr. SANDAY lays strong emphasis upon the ease with which myth and legend grow up round the name of one who has greatly impressed himself upon the imagination. Not only does a mythology easily attach itself to a powerful personality, but it grows round such a personality very rapidly. Dr. Scott HOLLAND admits it. But when he turns to the personalities of the Old Testament and the New, what he is struck with is the circumstance that in Israel this tendency was steadily and successfully held in check.

The very distinction of the Old Testament is that it moves away from myth and throws legend behind it. The religion of the Old Testament begins much as other religions begin. But 'its salient assertion is that God comes out in the act, that God is actually alive in history, that He really does things which abide, and that sheer and unmitigated fact is the material of revelation.' The prophets are entirely free from the legendary tendency. No myths gathered round the names of Isaiah or Jeremiah or Ezekiel. Yet these were the great teachers in Israel. Their lives were momentous enough. They touched the popular imagination.

And the New Testament itself contains the most striking example of all, 'There hath not

arisen a greater prophet' than John. He kindled the wonder of the people as no one born of woman had ever done before. He shook the heart of the nation to its depths, so that all men were doubting whether human spiritual power could ever go beyond his, and were musing in their hearts whether he were not indeed the consummation of the human race, the Christ. Yet 'John did no miracle.' He came and went without gathering round him any mythical tales or leaving behind him the record of a single miraculous act.

Jesus did many mighty works. The contrast is most pronounced. How is it to be explained, except by the fact? It is not to be overlooked that the miracles of Jesus are by no means made much of in the earliest Church. No stress whatever is laid upon wonders in the early chapters of the Acts, or in the first of the Epistles. We are continually being told that St. Paul knew nothing, and cared nothing, about the earthly life of the Master. 'He certainly never evokes its effect: or appeals to its evidence: or troubles his argument with it at all. He concentrates his whole attention on the Death and on what followed Death. Nothing is made, anywhere, of the mighty works as wonders: they only come in at all, as normal and natural and historical and obvious elements in the memory of what He actually was. They belong, simply, to the record of how He went about doing good. They are remembered, so far as they are recorded at all, just as they appear in the Gospel story, as the necessary expression of His presence, the immediate manifestation of His character, the result of His being what He was. So it was said of the supreme, essential miracle of all. He was raised, just because He, being what He was, sinless and pure, could not be holden of death.'

It seems to Dr. SANDAY that some of the miracles in the Gospels were suggested by certain prophecies in the Old Testament. To Professor Scott HOLLAND the evidence looks all the other

way. 'The more closely it is looked at, the more certain it becomes that it is not the prophecies which suggest the facts, but the facts which select and extract the prophecies.' Why was one prophecy taken and another left? And why especially were the obvious and well-known prophecies ignored while obscure out-of-the-way and forgotten prophecies were brought into the light? Professor Scott HOLLAND believes that there is no explanation of this strange circumstance but the explanation that the facts were there first. The believer was puzzled and disconcerted by them. Then a passage from the Old Testament flashed upon him, drawn forward by some curious analogy with the fact. He saw that what troubled him had been allowed for in the Divine foresight and his mind was relieved.

In this way Canon Scott HOLLAND would explain the use of prophecy in the early chapters of St. Matthew. He gives an example. What could have reminded the evangelist of the words in Hosea, 'Out of Egypt have I called my son'? It is not a prophecy at all. It looks back to the past. It has nothing to do with the Messiah to come. But if the real Messiah had gone down into Egypt, this might disturb the loyalty of a Jew, until he remembered that God of old had called up Israel out of that very place and had loved him when he was there in hiding.

Again, there is no explanation of such a saying as 'In Rama was a voice heard' being used of the massacre of the innocents if no such massacre occurred. How could the words suggest the deed? We can understand how the deed might recall the words. 'It is only conceivable that it should be brought in out of interest in a fact which had happened and which recalls something so entirely different as the event now remembered.'

Once more, and more remarkable still, there is the Virgin prophecy in Isaiah which by Dr. SANDAY and others is taken as the probable

source of the myth of the Virgin Birth. But the prophecy attracted no attention. It was never understood to be Messianic, or to have the least reference to the Messiah. The very word does not mean 'virgin,' but any young unmarried woman, any woman not yet married, but who, it was understood, would be married and bear a son. How could such a prophecy suggest the Virgin Birth? Again, says Canon Scott HOLLAND, 'it was not the prophecy which suggested the Virgin Birth, but the belief in the Virgin Birth which imposed its meaning on the prophecy.'

And when we pass from the Virgin Birth to the Resurrection, the argument is all the same way. The minds of Christ's disciples, we are told, were charged, by the tales of Enoch or of Elijah, with anticipations that would naturally take shape either in Resurrection or Ascension. But what are the facts? We have only the Gospels to go by, and the Gospels tell us unmistakably that the disciples had no anticipation whatever of a Resurrection or an Ascension. And even if they had had such an anticipation, how could the translation of Enoch or of Elijah have suggested it? Enoch simply vanished. 'He was not: for God took him.' Elijah passed out of sight, and with him 'all the fighting force of Israel' seemed to disappear. But the Gospel of the Ascension, says Canon Scott HOLLAND—and here at least his argument is unassailable—'the Gospel of the Ascension is the news of a great Arrival. Jesus goes only to come: to come as He had never come before: to come to take His power and reign: to come in all the fulness of His victory, to overcome the World, to possess the Earth, to build a City, to create a Body, a Church, the organ of the force of the Living God made operative here among men. The Ascension is not the End, but the Beginning. That is its whole vital value. There is not one single tale or picture, one phrase or syllable, from cover to cover of the Old Testament, that even remotely suggests such a conception as this. It is absolutely and utterly novel.'

Study-Travel in New Testament Lands.

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II.

THE steamers and railways are and must be important in a New Testament tour for the fundamental historical reason mentioned in my *St. Paul*:¹ the great lines of communication in ancient times, which were the paths of the earliest Christian missions, have in the main been adhered to by the modern steamship and railway lines. I have noticed since that this remark, obvious no doubt as soon as spoken, has been made by Ramsay himself² with regard to western Asia Minor: it must of course have suggested itself to others also. Any one, therefore, who wishes to visit the New Testament regions for study purposes with only a limited amount of time at his disposal is compelled to use the steamers and the railways. I do not think there is any scholar at the present day who would go to Ephesus or Laodicea by any other way than by rail from Smyrna, or to Corinth except by rail or steamer to New Corinth, or who would equip a caravan of camels to take him from Beyrout to Damascus or from Afium Kara Hissar to Konia. Ramsay himself, who occasionally refers to the displacement of the older means of locomotion by railway traffic as if it were a matter

¹ P. 134 of the German edition; p. 201 of the English translation.

² *The Historical Geography of Asia Minor*, London, 1890, p. 59. I fail to grasp how Ramsay could so misunderstand me as to say (*Teaching of St. Paul*, p. 446) that I see no difficulty in St. Paul's having visited Angora because I was able to get there easily by train. Of course I meant that St. Paul could easily reach a city that was so well situated on the great ancient lines of communication, lines which repeat themselves in their modern counterparts. I do not say that because the railway now runs there, therefore it was easy for St. Paul to travel; the railway runs there now because there was an ancient line of communication there which might easily have been used in his day by St. Paul. In the same way Ramsay (p. 4) reproduces my words about the route from Colossæ to Ephesus so erroneously as to make absolute nonsense. I said (*St. Paul*, p. 18): 'At the present day it would be possible, on horseback and then with the railway, to get from Colossæ to Ephesus in a single day in case of need,' in the time of St. Paul, therefore, 'in a few days' journey.' Ramsay in his quotation omits the two corresponding notes of time (1 day now, a few days in the time of St. Paul), which are certainly correct, and makes me announce the fact to the world that it is now possible to travel from Colossæ to Ephesus on horseback and by railway. Again on p. 446 he states this point very obscurely.

of course,³ and who has no doubt travelled hundreds of miles in the railway carriages of Asia Minor, has pointed out both in his writings and in conversation with me the high value especially of the German-built railways in Asia Minor for the scientific study of the country. On a 'study-journey,' which has to be done with limited time and limited means, it would be downright folly to avoid the railway. I quite agree with Ramsay when he praises 'the old slow fashion'⁴ of travel, which he himself pursued with admirable skill and success, but there need be no quarrel between good and better than good. I know the old slow method from personal experience. Apart from Jerusalem and other places that I visited in Palestine which are more important for the understanding of St. Paul than are Lystra, Derbe, etc., I reached Antioch in Syria, Hierapolis in Phrygia, Miletus, and Pergamum, among other important New Testament places, by slow routes: Hierapolis *per pedes apostolorum*, Miletus on horseback, the two other cities by driving. In doing so I experienced exactly the feelings that Ramsay so finely describes of a modern gradually approaching the great scenes of the history of our religion. The first sight of Antioch with its sharply defined ancient walls, or of the castle hill of Pergamum, and the white cascades of sinter at Hierapolis,⁵ is an experience most stimulating to the historic imagination, and the first distant view of Jerusalem from El Bireh as you come from the north was to me fairly overwhelming. If I could make my choice for another study-journey, I would choose the 'slow' method, preferring the open carriage to every other possible means of conveyance⁶; but the conditions essential to this free choice are not likely to be fulfilled in my own or indeed in most

³ *Luke the Physician, and other Studies in the History of Religion*, London, 1908, p. 107: 'Until a few years ago you entered the bridge on horseback or on foot; now you enter in a railway carriage.'

⁴ *Teaching of St. Paul*, p. 4.

⁵ The hot springs come pouring down the slope and leave behind a white sinter which makes the whole hill white.

⁶ There is a personal reason for this: an injury to my left knee received at the end of my military service at Tübingen in 1886 is some hindrance to me whenever I travel.

cases—one must have unlimited time and unlimited means.

There is nothing for it, therefore, but to stick to the combined method: to travel quickly where you can, and slowly where you must.

Is, after all, a rapid journey barren of profit? Are the days lost that are spent on the railway and the steamer? I deny it most emphatically. It depends very much on the traveller, especially on the degree to which he has prepared himself for the journey, and upon his receptive powers. I can of course say nothing as to my own personal qualities in this respect, I can only certify that *to me* the 15 'railway days' on my two journeys furnished an abundance of impressions that *to me* were most valuable. I must remark that I experienced on both my journeys what is not infrequently reported by travellers in Greece and Anatolia—a marked increase of receptivity, a sort of regeneration of the inward eye, a delightful freshness and comprehensiveness of the imagination. It is just what happens with one's camera: in such sunshine all the pictures turn out better. We were on several occasions fortunate enough to travel with people who knew the country well (German railway officials, Anatolians, etc.), and what profitable hours of converse they were that we had concerning the parts we were traversing, and the East in general. Moreover, many of the regions through which the railway passes are in their larger outlines so simple or so readily grasped that, at the leisurely rate of progress of Oriental trains, you can very often obtain the same impressions as Ramsay thinks only possible by the 'old slow way.' What person possessed of some mental culture and the slightest knowledge of how to look at things can travel by rail from Athens viâ Megara to New Corinth without experiencing deep emotion? Is it not the same with the descent through the Yarmuk valley to the Sea of Tiberias? or the passage of the eleven bridges in the gorges of the Kara Su before Biledshik? Has not Ramsay himself, the upbraider of noisy trains,¹ taken snapshots with his camera at this very spot from the moving train?² These are landscapes which affect

us vehemently by their powerful and characteristic outlines. It is, of course, much easier to take in the simpler regions as one is carried along, say in the district round Gordium, or certain parts of Lycaonia, or the monotonous fields of crumbled lava in the Trachonitis.

If the railway days are regarded as working days, they also become days of harvest. Each of these days must be prepared for and made the most of, just like the days 'free from trains,' as Ramsay calls them. The day is not wasted by going to sleep in the train; newspapers, fortunately, there are none. Instead of them you have ready at hand, even in the railway carriage, the necessary learned apparatus: the maps, recent monographs, modern books of travel, Strabo, the New Testament, the apocryphal Acts of the Apostles, the Apostolic Fathers. Every appropriate portion of text has been marked and noted long ago in preparation for this journey; and after animated discussion with your fellow-travellers of like tastes, each of whom—ancient historian and archæologist, ecclesiastical historian, Bible student—has his contribution to make, the texts and the maps go from hand to hand. Before reaching Philomelium you read the letter of the church of Smyrna to the church of Philomelium concerning the martyrdom of St. Polycarp; before Philadelphia and Sardes you run over the messages in the Revelation of St. John. Then, when these cities rise up before the eagerly observant eye of the traveller, now thoroughly awake to every impression, the ancient text, so venerable and so familiar, for whose sake the place is sacred to us, blends with the impression of the moment, which is indeed brief but may be deep if there is any depth in the traveller, and the result is a new and complete picture, a thing of joy, with one advantage that nothing can replace: it is of our own making. Afterwards, in revising the literature of the subject at home, the individual picture we have brought back from the journey, helped out by notes, sketches, and photographs, becomes a fixed point from which to get our bearings historically. Should we venture to speak of any of these individual pictures, the critic may ridicule or cast doubts upon our treasured possession, but no gesture of irony will ever be able to deprive us of what we have once—rapidly but surely—gained for ourselves.

ing through the gorge' (*Luke the Physician*, p. 107, with Plate I.).

¹ *Teaching of St. Paul*, p. 4: 'nature cannot speak amid the noise of the train.' That is a very bold assertion. When Nature speaks, and because Nature speaks, I hear her voice above the noises made by man.

² Cf. the pretty view of the rocky precipices on the Kara , taken 'from a window of the German railway train pass-

The railway days are also by no means unproductive in the sense of deepening our view of Oriental civilization — literally our *view*. The greatest fact in the history of recent Oriental civilization is the coming of modern technical methods into a world that had remained on an ancient and medieval footing. Everybody knows this, for it is to be read in every newspaper; but here too, how living our borrowed knowledge becomes through seeing with our eyes. We notice little things that an outsider would think of no importance, and often it is to them that the quickening effect is due.

When you have been seeing for days the ancient Anatolian plough at work in the fields as you pass by on the railway, and then catch sight of a whole truck-load of new ploughs of modern type alongside the goods-shed at Akshehr station (Philomelium), that one small observation brings the great fact referred to vividly before the imagination. At Alwanlar station a countryman in a two-wheeled ox-cart, its wheels spokeless and consisting of mere wooden discs, drives up the embankment leading to the goods dépôt, and there we have the most primitive and the most modern form of vehicular traffic side by side. That disc-like wheel trundling beside the railway in Ramsay's 'old slow fashion' is certainly the earliest ancestor of all wheels; the late Roman sarcophagus from Ambar Arassi in Lycaonia, which we had seen in the Imperial Museum at Constantinople, had already taught us that such wheels were in use in Asia Minor in ancient times. The two-wheeled ox-cart itself, however, with its solid wheels, is not infrequently met with in modern Asia Minor. I found it again on an ancient relief from Ephesus published by J. T. Wood, and traced it back to the wall-pictures at Medinet Habu, of the twelfth century B.C., where the Pulasata (Philistines) are seen travelling with their wives and children in carts of this description.

Reflecting on this juxtaposition of the ancient and the modern we easily come to see the parallelism that obtains here as elsewhere between externals and the essence of things. The railway in Asia Minor conveying goods loaded up from the primitive Phrygian peasant's cart, and the modern plough invading the agricultural system handed down from immemorial ancestors, become to us symbols of the great facts for the sake of which we have become pilgrims in this land. We hear something of the marching-rhythm of the spiritual

forces which thousands of years ago made their way in here from abroad, new creative energies, conquering and to conquer. When to this Philomelium a roll of the Septuagint first was brought, when the news of Jesus Christ first came, then, as now to-day, there was growth in Anatolia, and the Apostle who more than any one brought about that growth must be counted in the ranks of the pioneers of Anatolia, beginning with the Greek colonists and thinkers, and ending with the European engineers and German officers.

The days on shipboard yielded me no less rich a harvest than the days on the railroad. I do not mean the few days on the 'big' steamers, where instead of the East you see not unfamiliar specimens of Europe and America in their best clothes facing prodigious menus; I mean, of course, the days spent on Levant steamers of small and middling size. On these ships was the Orient, and I would indeed not willingly miss the opportunities I had of observing the life of the people there. A religious service held in the evening between decks by Siberian and Russian pilgrims to Jerusalem on board the *Korniloff* in March 1909, off Rhodes, gave me, for example, an overwhelmingly magnificent impression of ancient popular religion allowed to grow up wild, the like of which I had seldom experienced.¹

Ramsay,² influenced by his recollections of a voyage with Mecca pilgrims on a Turkish steamer, denies the possibility of studying the popular life of the East 'in the sordid and degrading surroundings of a crowded Russian steamer deck.' He says it is not 'the natural East' that one sees there, but 'the East mean and denaturalized,' and Russian and Siberian peasants can convey no impression of the ancient popular life of the East. To which it must be replied that different travellers see things differently; if Ramsay learnt nothing on board a Turkish pilgrim steamer,³ it does not follow that it was impossible for me to learn anything on the Russian.

I do not at all see why the dirty surroundings should prevent me from doing so. They ought rather to be, paradoxically speaking, a help than a hindrance, for it must be confessed (without prejudice to my enthusiasm for the East) that wherever the common people are concerned, and fre-

¹ Cf. my sketch, 'Jerusalem the Holy City' in *The Constructive Quarterly*, June 1914.

² *Teaching of St. Paul*, pp. 444 f.

³ I envy him the voyage.

quently elsewhere also, the East *is* still at present dirty and unhygienic rather than (according to our doubtless better ideas) clean.

And the principal thing is: the East as represented by these masses of pilgrims is certainly 'low,' but not on that account 'denaturalized.' Like any other area of civilization, the East has in all times and places possessed the same, relatively unalterable, lowest class, which still to-day acts as a foundation to support the higher and indeed the very highest culture. Where you come upon what Ramsay calls the 'mean' East, it is not something denaturalized, but something natural, that you encounter. Shall we never get rid of the mistaken doctrinaire notion that the rude is always a 'degeneration' of the elegant? Is the wild plant less old than the cultivated? Cultivated varieties can run wild again, but in almost all cases the wild is a forerunner of the cultivated. I fear that in that reference to the 'denaturalized' East there lies something more than horror at the sordid surroundings—horror which I respect, and which I share at least as earnestly as the refined Scottish scholar. I seem to detect a depreciation of all popular, unconventionalized wild growth, and an over-appreciation of cultivated varieties—the same over-appreciation of the conventional which seems to me to be the real motive of all the opposition to my picture of St. Paul.

Ramsay's statement that Russian and Siberian peasants cannot picture to us the popular life of ancient Asia is specious, but it is also incautious. It is obvious that I always mean indirect light when I conceive of the ancient East as illuminated from the modern East, and I have deeply pondered the question, how far the theory of an 'unchanging East' may be a danger to research. But it seems to me to be certain that the condition of soul which I call 'pilgrim piety,' and which was a great power in the ancient East, is alive to-day, so far as essential characteristics are concerned, in modern pilgrimage religions of the East, be they Christian, Jewish, or Mohammedan.

So too it is justifiable to assign to the East the religiousness of the Russian lower orders, even if it be necessary to distinguish between an eastern and a western type of the same. I do not hold the position of a certain Berlin historian, who maintains that Eastern Europe begins at the Elector's Bridge at Berlin, but it cannot be denied that Russian popular religion and Russian popular culture in

general are strongly rooted in the religion and culture of the ancient East. A scholar friend of mine told me once that when he goes from St. Petersburg to Athens he is struck by the strong resemblance it presents to Slavonic civilization. Shall we not get nearer to the truth if we put the problem of this no doubt correctly observed resemblance on another footing? I at least cannot help thinking that what my friend took to be 'Slavonic' at St. Petersburg and at Athens is really the Eastern, the ancient Eastern, basis of civilization common to the two cities.

I may say that the 'pilgrim piety' I refer to was noted by me in 1909 not only on the *Korniloff*, but week after week in all possible varieties of manifestation, from the reception of Mohammedan pilgrims returning from Mecca by their neighbours in their Anatolian homes, to the numerous examples I had of it in the Holy Land, where I often saw the pilgrims from the *Korniloff* and thousands of their companions at the holy sites, and on the way thither. My respect for them constantly increased, in spite of the extreme crudity of their ways of expressing their religious feeling.

My observation of the Russians in the Holy Land taught me how completely the Russian popular religion is an organic part of the religious East. Magnificent specimens of humanity (for so they often are), earnest and blissful in their devotion to a degree not likely to be approached by the mockers of their clumsy movements, they are, in all that relates to soul, perfectly at home in Palestine. The sacred fire that they take so carefully from the Holy Sepulchre and carry home in their lanterns to Siberia—they really brought it with them themselves: should that fire ever be denied the Greek Patriarch on the Great Sabbath (Easter Eve), the Russian peasant will bring it down from heaven.

I shall continue to recommend to the travelling scholar those small Levant ships which in a few days gave me so much. The 'big' ones may be recommended to people who wish to travel in luxury. Had I to choose between the big and the little, there is only one case in which I would give the big the preference: if Sir William Ramsay were on board I should want to join him. I would first let him say anything he liked against me, and then, when the storm was over, amid surroundings hygienically beyond reproach, I would endeavour to learn all I could from him.

The Great Text Commentary.

THE GREAT TEXTS OF GENESIS.

GENESIS XIII. II.

So Lot chose him all the Plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain, and moved his tent as far as Sodom.

CERTAIN minor characters are apt to be passed over by us somewhat too lightly as we read the Holy Scriptures. Our eye dwells naturally on the prominent figures; we grow familiar with leading patriarchs, lawgivers, and prophets, while the minor characters stand indistinct and overshadowed in the background, and their features are only dimly realized. And yet these are the men who, for the most part, form the most exact types of everyday characters; and so the lesson of their lives very often comes even closer home to us than that of men who were greater and better than they.

The name of Lot is not one of the great names of the ancient story. It finds no place on the roll of the worthies immortalized by the writer of the Epistle to the Hebrews. He is not named as one of that illustrious company of whom the world was not worthy. No deed of heroism, no achievement of faith, is associated with his name. On the contrary, it is a name of weakness and of shame, as well as of dire and terrible calamity. Yet Lot was not a bad man so far as his personal character was concerned, considering the age in which he lived. He was a man who wanted to get the best out of this world from a godless standpoint, and then get what he valued of the world to come. He did not make his choice upon dishonest principles; he simply chose from worldly motives. He had not Abraham's largeness of soul or his devotion to unworldly and spiritual ends. No original inspiration was vouchsafed him, no immediate communion with God; and that, probably, because he was incapable of receiving them. Lot was a good man—good, that is, in intention, good in the deepest desire of his heart, perfectly sincere in many ways, always desiring to be right, and yet becoming so sadly wrong that to-day he stands out upon the page of Holy Scripture, not as an example in whose steps we should follow, but as a warning, in order that we may avoid his pathway.

History may be described as an epitome of life. Just as evolution asserts that in the structure of man every type of created life is represented, so it may be said that every man epitomizes in himself all the moral forces that make the tragedy or the triumph of life. The passing of thousands of years makes absolutely no difference to the problem: the story of Lot is as human, as real, as vital, as though it happened yesterday; and, indeed, there is no day when it is not being re-acted in human lives.

I.

TOWARDS SODOM.

1. Abraham and Lot had come forth together from the land of their birth in obedience to the same command. They started, it would seem, in the same hope, and joint-heirs of the same promises, and, as far as human eye could see, with the same future before them. For such an one as Lot, in such an age as his, it was much that he should believe in the inspiration vouchsafed to Abraham, much that he could be so influenced by a great mind and a noble example as to give up his clan traditions and ancestral home, and follow whither he was led. There seems to have been a mixture of motives in his mind, partly religious and partly selfish. He believed in his uncle's future and no doubt was impressed with his nobility of character; and it was doubtless with some stirring of heart, and with sincere feeling, that he had thrown in his venture with Abraham. They had shared in each other's poverty and hardships, and now shared in each other's wealth. Driven to Egypt by hunger and want of rain, they had returned men of substance, rich in flocks and herds.

2. They arrived at Bethel, where Abraham had built an altar unto the Lord, 'and there Abram called on the name of the Lord,' but 'the land was not able to bear them, that they might dwell together.' Their substance was great, and there was a strife between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle. Abraham accordingly proposed a friendly separation, and left it to Lot to choose what part of the country he would settle in.

Here is the trial of Lot's faith. If there be

anything great in the heart of Lot the nobility and generosity of his uncle's purpose will surely bring it to the surface, and evoke an answering nobility. If he have but one spark of right feeling he will indignantly refuse to choose. For Abraham is the older man; his flocks and tents are more numerous; to him God has promised this land that lies smiling to heaven around them; and all of prosperity that has come to Lot has come through association with Abraham.

3. In this great crucial test of Lot's character he (as no doubt he often did before) met Abraham's generosity with selfishness. He lost his chance of meeting Abraham's generosity with equal generosity. For the world had taken possession of his heart. Egypt, which had been to Abraham a discipline, had been to Lot a temptation. His imagination there was inflamed by the sight of wealth beyond dream. His soul was taken captive by the desire to be rich. So he made his choice just as everybody else would who wanted to be rich, who wanted to have worldly pleasure and fame. He lifted up his eyes and saw the plain of the Jordan, 'that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, like the garden of the Lord,' and he said, 'That is the place for me.' He did not pause to think that 'the men of Sodom were wicked and sinners before the Lord exceedingly.'

4. Lot pitched his tent *towards* Sodom. The action explains the man. He could not have been wholly ignorant of the reputation of Sodom, but he was in no mood to remember it. He saw the rich, fertile plain, the magnificent opportunities for aggrandizement it afforded, and he conveniently overlooked the character of its inhabitants. He had a keen eye for his worldly interests, but no sense whatever of his spiritual interests. He had no sentimental views about Canaan such as Abraham had; the plain of Sodom was a Promised Land good enough for him. If there was any moral risk in choosing Sodom, he was prepared to take it.

Lot meant to have no part morally in the place. He meant only to reap the earthly advantage. And possibly not much evident harm could come to *himself*; his habits were formed: his life was more or less fixed in its tendency; the risk was very little that he would be infected by the loathsome sins of the cities of the plain. And so he shut his eyes to the risks to his children, and

likely enough argued that it was for their good that he made his choice, to make money for them, and advance them in life. In the light of things seen, Lot for the moment had shut out of vision the unseen things. He was acting as though this life were all, as though the only thing worth thinking about was wealth, as though the supreme aim of existence was to become more and more wealthy.

And yet we must not understand that Lot intended to throw away his religion, and to give up the service of God. Had this been the case, his whole religious character would have been sacrificed at a stroke, and he would never have obtained mention among the righteous men of the Scriptures. But the religious life was weak within him. For the time being, he sank his religion out of account, and made his decision in view of worldly principles alone. Probably it did not occur to him that his religious life was involved in the matter.

There is an old legend of a swan and a crane. A beautiful swan alighted by the banks of the water in which a crane was wading seeking snails. For a few moments the crane viewed the swan in stupid wonder, and then inquired. 'Where do you come from?' 'I come from heaven!' replied the swan. 'And where is heaven?' asked the crane. 'Heaven!' said the swan, 'Heaven! have you never heard of heaven?' And the beautiful bird went on to describe the grandeur of the Eternal City. In eloquent terms the swan sought to describe the hosts who live in the other world, but without arousing the slightest interest on the part of the crane. Finally the crane asked: 'Are there any snails there?' 'Snails!' repeated the swan, 'no, of course not.' 'Then,' said the crane, as it continued its search along the slimy banks of the pool, 'you can have your heaven, I want snails!' Abraham chose Heaven as his portion. Lot was willing to sacrifice his wife, his family, his all, for snails.

II.

IN SODOM.

1. When Lot pitched his tent towards Sodom, it was a step towards sin. His history from the day that he left Bethel is one of steady moral declension.

If any one had told Lot that within a little while he would be inside the city, and those pure-hearted girls of his would be married to Sodomites, he would have scorned the idea. He thought he could live in the suburbs of Sodom and still retain the simplicity of a patriarch; but it was impossible. The lack of principle that made him willing to risk the demoralization of the plain at all, for the

sake of temporal advantage, made him ready before long to go further, and become a citizen of Sodom. Within a few years he allied himself wholly with them. He 'sat in the gate' among the elders, and dispensed the hospitality of the city. He married and betrothed his daughters to men of Sodom. Then the city was stormed by the Kings of the East, and Lot, as one of the principal inhabitants, was carried off a prisoner.

2. Thus independently of religious considerations, Lot's place of abode had its disadvantage in that very fertility and opulence which he had coveted, and which attracted the notice of those whose power enabled them to be rapacious. Abraham at this time dwelt in the plain of Mamre, and on hearing the news of his kinsman's capture he at once assembled his own followers, pursued the plunderers, surprised them by night, routed them, and rescued Lot with his fellow-captives and all his goods. This was a gracious warning to Lot. And it was not a warning only; it seems also to have been an opportunity for breaking off his connexion with the people of Sodom, and removing from the sinful country. However, he did not take it as such. Nothing, indeed, is said of his return thither in this passage of the history; but in the narrative which follows shortly after, we find him still in Sodom. The temporary loss of his property, his meeting again with Abraham, who bravely rescues him and his belongings, does not win him back to his former life. The man *himself* is altered by the moral choice he made, and back he goes to the Sodom which he has chosen.

In the Freeport Debate in 1858 between Douglas and Lincoln—during the contest for senatorship of Illinois—Lincoln decided, against the advice of his party friends, to put to Douglas the question: 'Can the people of a United States Territory in any lawful way, against the wish of any citizen of the United States, exclude slavery from its limits prior to the formation of a State constitution?'

The advice against propounding the question was emphatic. 'If you propound it, you can never be Senator.' 'Gentlemen,' said Lincoln, 'I am killing larger game: if Douglas answers, he can never be President, and the battle of 1860 is worth a hundred of this.'

Douglas answered the question, and won his election; but shortly afterwards the prediction of Lincoln came true, and the situation was thus described by a member of Douglas' party:

'His adversary stood upon principle and was beaten: and lo! he is the candidate of a mighty party for the presidency of the United States. The senator from Illinois faltered. He got the prize for which he faltered; but lo! the grand

prize of his ambition to-day slips from his grasp, because of his faltering in his former contest, and his success in the canvass for the Senate, purchased for an ignoble price, has cost him the loss of the presidency of the United States.'¹

III.

AS SODOM.

1. Lot returns, then, to the accursed city. And yet, strange to say, he holds fast his allegiance to God. Even in the ancient chronicle we read that the men of Sodom cast this honourable reproach at him: 'This fellow came to sojourn among us, and yet he is for ever playing the judge over us,'—a reproach which St. Peter's words explain. We read in 2 P 2⁸, 'That righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds.'

Why did a man with a beginning like Lot, and with past experiences like Lot, why did he not rise up and leave a life, and a neighbourhood, and an occupation, and a companionship out of all which so much danger and so much vexation of soul continually sprang? The reason was that he had invested in Sodom, as our merchants would say. He had invested money, and he had embarked himself and his household in the land round Sodom, in the produce of Sodom, and in her splendid profits. And with all the vexations that wrung his heart Lot could never make up his mind to be done with Sodom and Gomorrah for ever. And so he remained in Sodom, not entering into its life, uneasy and disturbed, vexing his righteous soul from day to day, but without the moral courage to leave the city till he was thrust out by the mercy of heaven, 'saved yet so as by fire.'

2. Eleven years have now glided away since the plundering of Sodom and the calamities of Lot. All things are again as they were. If there is any difference, the city is much worse in morals and its abuse of God, religion, and nature. But the cup of Sodom is now full and running over, and the cry of her sins has gone up before the God of the nations. The angels of God visit Abraham with the news of her impending doom, and he intercedes in vain, for there are not ten righteous men to be found to save her from destruction. These messengers of wrath towards the ill-fated

¹ John G. Nicolay, *Abraham Lincoln*.

city approach the gates at even, and are received by the hospitable Lot alone. Turning into his house, vile revellers threaten them, and are struck with blindness. The angels advise Lot with his family and kindred to escape the coming wrath. 'The Lord,' said they, 'will destroy this city.' Lot, deeply anxious for his married children, winds his way, unknown, through the violent and dissolute throng, hurries to the houses of his sons-in-law, and warns them of the impending fate; but they turn him away 'as one that mocked,' and pity his insane delusion. Indeed, one may affirm that he himself hardly credits the message he brings to others; we are expressly told that he lingered, could hardly be torn away from the precious things of earth to which his soul so clung, was delivered from perishing with the perishing city only by the gracious violence of an angel, who saved him as in his own despite. The angels lay hold upon him and his, and thrust them out of the city; with his wife and his two unmarried daughters, he flees from all else he held dear on earth.

3. They went on—but in the heart of Lot's wife ten thousand conflicting wishes, fears, emotions, regrets were working hard and fast. As they hurried on in silence these acquired form and force; her frail soul lingered. The twilight was gone, the sun was rising gorgeous and bright, touching the bright valley with a smile. There were no symptoms of the coming portent. Why should they hasten so? They might have brought some of their goods with them. She was weary of going out at God's bidding—never knowing whither she went. Better they had stayed at Haran. She had gone over from Ur of the Chaldees to Haran, from Haran to Canaan, then they were driven by stress of famine into Egypt, then from Egypt to Canaan again, then they settled in Sodom, then they were harried by Chedorlaomer; and now, just when they had recovered from that, and were rich and increased in goods and forming connexions in the city—when she wanted to be at peace in her old age and die in her nest—she must go forth again, without home, or shelter, or substance, or hope. It was too much. It required a bold and foreseeing faith to bear this, to follow the guidance of an unseen God leading through such mysterious and painful ways. Her spirit sank and she fell behind; what temptations rushed through her mind we know not. Only we know the loss of

Sodom clave to her—she had gone out with her feet, her heart was there still. She had no notion of going back in person, but in heart and in thought she was there. She would look and take one long, last gaze at her only quiet home. She turned and looked, and God smote her in that moment. 'His wife looked back from behind him, and she became a pillar of salt.'

At first sight, perhaps, one might suppose this woman had been dealt with very hardly; and we are tempted to say that the punishment was out of all proportion to the crime. But, if we feel that, it is because we fail to realize all that her longing glance implied. It was a clear proof that, if she could, she would have turned back to her old haunts; and that indeed, so far as will and choice were concerned, she had turned back already.

As a snap-shot seizes the attitude of the instant and gives it a permanent record, so the pillar of salt embodies the attitude of Lot's wife as she turns back in her flight. It gives permanent expression to the dominant note in her character. She is flying from Sodom, but her heart is there still.¹

4. Lot was 'saved' because, despite his sins, he had a genuine love of righteousness; but he was 'saved so as by fire,' the righteous indignation of God burning hotly against his sins—all the more hotly because they were the sins of a righteous man. It is life, and life only, that he has saved; all else is gone, all that he has gotten by preferring himself in honour and profit to others on that memorable day when they two, uncle and nephew, separated and went their several ways to issues so different; all that he had gotten by taking up his abode with the wicked—that is gone too. It is not much more that we hear of him—certainly nothing that alters for the better our estimate of his character.

5. The story of Lot is an account of a man who started with brilliant prospects, but who made a failure of himself. It is recorded for us in order that we may understand and avoid the causes that led to the failure. And the point of the whole narrative is that the trouble with Lot was not his lack of a fair chance but his lack of deciding power in his choice and his conduct. Lot in effect made the great refusal, turned his back upon the highest, chose the world, and got Sodom for his portion; he was dowered with the worldling's withered heart and enfeebled will, and in the

¹ J. H. Murphy.

end shame and ruin and 'self-contempt bitterer to drink than blood.'

So from the heights of will
Life's parting stream descends,
And, as a moment turns its slender rill,
Each widening torrent bends.
From the same cradle's side,
From the same mother's knee,
One to long darkness and the frozen tide,
One to the peaceful sea.¹

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Prayer in the Epistle to the Hebrews.

BY THE REV. EDWARD SHILLITO, M.A., HAMPSTEAD.

THE specific expression of faith is prayer; all means of grace therefore may be valued according to their influence upon the prayer of the believer. The witness of a Christian life is measured in this way:

'They knelt more to God than they used
That was all.'

Preaching is effective, when it makes the hearer move more freely in the spiritual world, where all movement is prayer; and since the New Testament is, in Dr. Forsyth's phrase, 'a preached word,' its measures also must be found in terms of prayer. Of any book or strand of teaching in the New Testament we may inquire—What difference did this make for those who received it in their understanding of prayer, and in their practice of it? There were other reactions, it is true, varying according to the needs and powers of the readers, but if we seek for the one reaction, common to all,—the one universal and inevitable reaction,—we shall find it in prayer. Thessalonians, or Colossians, or 'Hebrews' prayed differently after they received the messages of truth sent to them; this truth was worked out in their practical experience. It may be helpful to inquire, how this would come about in the little group to which the Epistle to the

Hebrews was addressed. What does it say in answer to the unspoken word of all hearers to all preachers, 'Teach us how to pray'?

The Letter was written to a group of scholarly believers, who were in danger of drawing back from their Christian profession. They must have gone more bravely without the camp, and borne the reproach of Jesus more loyally because of this message from their absent leader. But the demand for this loyalty to the Crucified is linked to a demand for a bolder approach to God. 'Let us therefore go forth unto him without the camp, bearing his reproach' (13¹³); this is the one demand; and the other inseparable from it is to be found in the words, 'Let us therefore draw near with boldness unto the throne of grace.' It is our purpose to discover how the readers of such a letter would translate its vision and its counsel into prayer. What difference did the Letter make to the 'Hebrews' in their approach to God?

The concordance will not carry us all the way. The answer is not to be found in a catena of passages, directly dealing with prayer. Some writers and preachers make few explicit references to prayer, but their readers know that in reality they never deal with anything else. It is especially

true that every fresh and living interpretation of Christ has an impact upon the spiritual life, and prayer is the inevitable response. Every vision of the spiritual universe is a call to a more serious and confident prayer. Prayer is like a delicate instrument which responds to every revelation of God. He who reveals God may not mention 'prayer,' but he makes men pray. Is there in the Letter to the Hebrews any such revelation, any such challenge?

The spiritual situation of the readers is defined as a failure 'to draw near'; this failure is the clue to their weak and perilous state. Scholars differ in their estimate of the peculiar danger which attacked them; but whatever be the date or the occasion, it is clear that they were not availing themselves of the distinctive resources of their Christian faith. They were discouraged; tempted to draw back; lacking in spiritual audacity. Their inward decline must be arrested if they are to resist even unto blood.

This 'drawing near' was no new purpose. In the ritual of Israel they had known the noblest of all sacrificial systems; and it had been in the heart of it a provision by which Israel could approach the Eternal and Holy Lord.

Then will I go unto God,
Unto God my exceeding joy.

The minds of the readers to whom the Letter came had been trained in this stately and inspired ritual; this is no less true if their knowledge were derived, as many believe, only from their study of the sacred books. Whether through their experience of the Temple, or through their imaginative study of the record, they had found in the law their way. They had had the liturgical training, which has certain necessities of its own. They who have found the language of their spiritual life from such a system as that of the Jews will seek *order and science* in their interpretation of the approach to God. If another way is given to them, it must still have something of the same definiteness as the old. The new must not come to destroy. So the wise teacher will not ignore the past discipline of his readers. 'You have always sought to draw near,' he will say, 'and you have been prepared by the great prophecies of the law for the new and living way, which will give you in reality, and no longer in shadow, the approach to God.'

But this same liturgical mind has its dangers of which this wise teacher is conscious. It may fail to relate justly outward forms with their inward and spiritual realities; it may perpetuate a tradition, when it has been superseded; it may evade the personal appeal to the life alone with God; and in its communion with Him it may depend upon representatives, or upon a corporate act. It may lack assurance. It may draw back.

It is to such a group of liturgically-minded men and women, with the peculiar needs and the peculiar dangers of their training, that this letter came. They had shrunk back, they were bewildered between two worlds, one of which was visibly present,—the other peculiar to their little group, a new and in some respects illusory order as they were tempted to think. What they had known of the access to God along old, well-sanctioned ways they had lost and they had not mastered the new. They had not adjusted their spiritual life to the new range of facts. These Christian facts, which the author assumes, had not done their full work upon the souls of these readers. They had not learned to pray as Christians should pray in the light and power of that range which Christ had made theirs. To such a spiritual situation no wiser counsel could have been given than that which is contained in the Epistle to the Hebrews.

Prayer is indeed a treading of the way, whereby man 'draws near,' but the character of the way, the customs and practices of it, the rules of the road depend upon the interpretation of the spiritual world, through which and unto which it leads. This spiritual world is described in several phrases—'the age to come,'—'that which is within the veil,'—'the New Jerusalem'—the 'substance' of which the ritual of the Old Covenant had been the shadow. There is given to the faithful a new background, and a new environment; and to pray now will be to pray in accord with this new world—to be in correspondence with this new environment; for spiritual life, like physical life, must be true to its environment. If prayer is a reflex of a Divine activity, or a response to a Divine stimulus, how can it be strengthened and enlarged? Only by a growing realization of the Divine purpose, and a more complete submission to it. In giving therefore his noble reading of the Divine dealing with men in Christ the writer is providing the perfect way of prayer for his readers. He sets

their feet upon the way, and it is a moving way.

There are three grades in the life of Prayer, implied in the Letter. There is prayer before the Revelation of Christ; in its simplest form it is a response to the belief that God is, and that He is the rewarder of them that diligently seek Him (11⁶). Man can pray, when he is sure that there is *a way, and an end to the way, and a welcome at the end*. With these facts understood man drew near. The eleventh chapter of the Epistle is a vindication of the faith which was known before Christ came in the flesh; not yet completed, it was still true; it was not a response to the perfect revelation, but it was not out of harmony with it. The prayer of the mighty dead, who 'apart from' us are not made perfect, was true prayer. The Christian approach is not magnified by a denial of the experiences, aroused within the soul by a revelation, Divine though incomplete. Before Christ came, and before the Levitical ritual was known, such men as Enoch 'drew near' by virtue of a faith, which was itself a response to a revelation of the end of the way, and the welcome of God. There is always in the Letter the reproachful contrast implied or expressed—'if *they* drew near, drawn by *their* knowledge, how much more boldly and surely should *you* draw near!'

But this life of prayer in the days before Christ had known also the searching discipline of the Levitical ritual. That dealt with shadows and prophecies; but it had its place in the preparation for the Christian way. Prayer could never be the same again for anyone who had read or seen the ordinances for the day of Atonement. There would be henceforth no trifling with sin. The very failure of the sacrificial system was part of its divine work. It might be necessary to lose something of the simple confidence in the approach to Him who rewards the diligent seeker, so that the souls of men might understand the achievement of Him, who in blood and tears wrought the way and was Himself the way.

The Hebrews had come to understand more of the conditions of approach through their experience in a system of shadows (10¹). The ritual always pointed to the reality made known in Christ. *The transition to the second grade in prayer came with the knowledge of Christ.* 'Reality at last' was known when men had come

under His grace and power. The world could never be the same again; the unseen had invaded the seen; a large tract, hitherto unexplored, had been thrown into their range. If prayer is our response to the spiritual facts as we know them, it cannot be the same when Christ is seen and trusted.

Prayer becomes different when it is *a response to the life and work of Jesus Christ on this side of the veil*. This is the second grade implied—prayer is correspondence with Jesus during that earthly life which lies between the birth and the crucifixion of the man Christ Jesus. In 5^{7, 8} we read—'who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered.' It was through prayer that 'the obedience of Christ was slowly finished.' The believer then must find in the record of that earthly life and in the method of it the new approach in the making. Christ is still within our sight—on this side of the barrier between the seen and the unseen; and in that life of humiliation, in that incarnation, the secret is found in prayer. The prominence given to it is no accident. This Jesus—in the earthly moment between the eternities—is discovered, tempted, suffering, made perfect, made adequate for each demand as it came—at last crucified, and in all this life He is seen *praying*. Prayer must become something more wonderful when its place in the work of the High Priest is seen. It has a new dignity; it is seen to be central and determinative. If Incarnation and Atonement are inseparable from prayer, it may be that through prayer the believer will know in his own experience what these doctrines mean. This is a changed world for all who have discovered Jesus praying; henceforth prayer must be for them in correspondence with that startling and wonderful fact.

But by the offering of Himself through the Eternal Spirit, this High Priest has entered within the veil. *Christian Prayer is an approach to a spiritual world, where Christ is the Eternal Intercessor, pleading the Eternal and Sufficient sacrifice* (7²⁵ 4¹⁴ 12²²⁻²⁴). This is the third grade and the final achievement of the believer in prayer—to be in correspondence with the High Priest in His life within the veil. For such a believer

the veil is rent; the unseen world is more certain, and more real than the seen; no barrier hides from him the High Priest. His presence and His interest and His intercessions are the cardinal fact to which the soul responds. When the writer said 'God' he could not but think of the spiritual activity of Christ in the very heart of the Godhead. Prayer had always been an approach to God, now it was an approach to *that* God. From Him proceedeth a torrent of redeeming energy; from Him the mighty currents went forth to draw the soul; His was a throne of grace, and that must mean a magnetic throne. For the believer to pray must be to come within those currents; or, to leave figures, to become more and more at one with the mind and will of *that* Lord. Prayer would still be in correspondence with the man Christ Jesus, but it would be also in union with the eternal heart of God in Christ Jesus. 'Let us come confidently to the *Throne of Grace*.'

Prayer is a response to the belief that God is and God welcomes.

Prayer is a response to the revelation and establishment in Christ of a final order and way of life, where its values are perfectly disclosed, and its methods made clear.

Prayer is a conscious fellowship of the redeemed

soul with the eternal energy of the Divine Redeemer.

If when the Letter was read to that group of believers they accepted the message, they would go forth without the camp to bear the reproach of Christ, but before that they would learn to pray with a freshness and a mastery unknown before.

They would recall, when they knelt in prayer, the facts of the strange new world in which they now were set. They would remember Christ in Gethsemane, Christ in the Unseen Holy of Holies; their place—the Throne of Grace; their time—the Age to Come. Sure of their bearings, they would apply to the new way much that had been learned from the old; the Book and the Ritual would have their permanent value; all the old promises would be translated into terms of the new; but the new would not be less ordered and methodical and scientific than the old. They had not exchanged something definite for something vague; they had lost the shadow to win the substance. In prayer henceforth they tasted the powers of the 'age to come'; they trod already the streets of the Heavenly Jerusalem; they were taken into the service of the great interceding High Priest, and they began to reign with Christ.

In the Study.

Virginitus Puerisque.

'On His Majesty's Service.'

By THE REV. ROBERT HARVIE, M.A., EARLSTON.

'The king's business required haste.'—I S 21⁸.

At the beginning of last week I received a letter which had not, like most letters, a penny stamp on the face of it. It was one to which I was to reply, and the request and instructions were like this: 'Reply by return. Use the enclosed envelope for your answer. Don't trouble even to put on a stamp. The King's business requires haste.'

When *you* come to write letters, you will probably find that when you have finished one, very often you have not an envelope at hand, and you have to go and look for one. Then, a good many people who are busy during the day put off letter-writing till the evening, and it is not an uncommon

thing to discover that you have no stamps left, and the post office is shut, so that unless you can find some one to oblige you, the letter cannot be sent off with the earliest post. All that causes delay and sometimes annoyance, so the instructions are given: 'Reply at once; and in order that no time may be lost, here is an envelope at hand, and in this case there is no need of a stamp. It is the King's business. It requires haste.'

When you write an ordinary letter, you must buy a stamp which bears upon it the image of the King, but on the envelope I received, and on the one I sent off, there was nothing like that. Instead, there was something which showed the kind of letters these were, for on each envelope were printed the words 'On His Majesty's Service.'

That set me thinking in this way. When a letter is part of the King's business, not only does

it require haste, but there is this also about it, that you can see the kind of thing it is, just by the look of it. *Its character is written on its face.*

Now that is true also of people. The poet Tennyson tells of a man who had been a follower of the great King Arthur, but who had given up the life of war and noise, and had retired to a monastery to pass the rest of his days in meditation and prayer. Yet, though his manner of life was now so much changed, he could not hide what he had once been, and what his real character was. One who watched him closely in the monastery, guessed from many signs that he had been a servant of the King. He knew even by the courteous tone of the voice and by the noble bearing of his body.

For good ye are and bad, and like to coins (he said)

Some true, some light, *but every one of you*
Stamped with the image of the king.

All boys and girls are like that too. You can tell, just by watching them, whose business they are doing—in whose service they are employed. Christ is a King, greater than King Arthur, and if we are His servants and follow His example, people will see us kind and humble, generous and thoughtful for others, and they will say, 'You don't require to give me any further proof of the kind of boy or girl that is. You don't need to put on a stamp by saying, "That is a good boy or this is a Christian girl. I can read their character distinctly just by looking at them." One sight of their face tells me that they are "On His Majesty's Service."' "

That letter about which I began telling you, concerned a friend of mine. He had been tested by examination whether he was clever and intelligent and well informed, and they had taken quite a long time before saying what the result was. It looked as if there was no special hurry to answer these questions. But when these tests were over—passed with satisfaction—there was a far more important question still to come. That was the question which was put to me. Was he a good man? Was he honest? Was he truthful? The other things could be found out at leisure, but not this. Here is the matter which concerns the King most. 'Reply at once. Don't put off time looking for an envelope, here is one at hand. Don't delay even to put on a stamp. The King's business requires haste.'

You see, then, what you and I may learn from this envelope. It matters a good deal whether you are clever and keen on lessons. In fact, you won't go very far without these things. But what matters far more is this. Are we good? Are we honest? Are we truthful? Are we generous and thoughtful for others? These are the marks of Christ. He is our King, and all His followers are stamped with His image. You can't answer these questions too soon, you must do it at once. And if the answer be 'Yes, we are servants and friends of Christ,' we shall not require to go about telling the fact. People will read it for themselves. They will see that we are

'On His Majesty's Service.'

The Rev. Evan Williams has published three-and-twenty of his addresses to children, calling the book after the title of the first address in it, *The Chimes of Bruges* (Cardiff: Educational Pub. Co.). One of the addresses will show the resourcefulness of this preacher to children.

Wanted: Oil!

I read the other day that the best watch oil cannot be made to-day. Nobody knows just what it is, although there are many who would pay a good-sized fortune to know. The secret of how to make it has been lost. If a man could only discover that secret he would soon be a millionaire; for every watchmaker, big and little, on the face of the globe would want to buy it, and would pay him his own price. Oil for clocks and watches must be very fine, or it will thicken and stop the works. Years ago a man invented some wonderful oil, but no one seemed to realize its value, and he himself did not realize it, or he would have been able to prove its worth. Some thirty years ago he died, without telling the details of the mixture to any one. At the time of his death, his book-keeper, who had about £120 due to him, took what oil was left. There was not much of it, for the maker had not been encouraged to give it a fair trial. But the book-keeper sold it at a good price to a famous clock-maker, and he put it to a remarkable test. They were fitting out a ship to go to the Arctic Seas with delicate instruments, and they used that oil. It was a great success. There had never been any oil like it. When the ship returned it was as fresh as when it was first put in. But unfortunately there were only about

four quarts remaining, and it was sold for £40 a quart. All that oil has by this time been used up, and no one knows how to make more like it. If a man could only find out the secret he would be sure of a fortune.

We read a good deal in the Bible about oil, and it is clear that it was regarded as an element of national wealth. But I was thinking when I read that article that the clock oil was not the only oil whose secret some of us have not yet learned. Let me mention a few, and while I do so, you ask yourselves the question whether you have any. There is the oil of gladness mentioned in the Bible. It is a figure of speech used to mark the joyousness of life. I am sure that some boys and girls know nothing of it, because they look so glum and sour. They always seem to have a pout upon their faces, and rarely do you see them smile. They are like some of the dull days we have had during the past week—they seem to have no sunshine. Now it makes a lot of difference when we get into the company of people that are not cheerful; you feel it is as bad as a London fog. But in the company of those who have sunshine in their faces, and who have it in their faces because they have it in their hearts, you feel that you are being braced up. Sunshine is a tonic. Cultivate it. Learn the art of cheerfulness, and carry sunshine with you wherever you go.

Then there is the oil of tactfulness. We say

that a person has no tact when unthinkingly he blurts out something which hurts another. If the scholar sitting next to you at school has some disfigurement on the face, it would be very rude and very tactless on your part to make him uncomfortable by looking at it, wouldn't it? Some people are splendid at patching up a quarrel. They bring divided ones together quickly. They are tactful folk. A visitor was taking dinner in a certain household one day, when the little girl said excitedly to the visitor, 'We are having pudding to-day, because you are here.' That was tactless, was it not? Well, look for the oil of tactfulness. It is a very precious oil in life.

Then there is the oil of healing. You remember that the good Samaritan took the wounded traveller and poured into his wounds wine and oil. You may never find such a case of distress in your path; but you will doubtless see many cases that need help and pity. If you can only say a kind word to cheer another, you are pouring in the oil of healing. For what is so healing as a kind word? If you can make somebody's load lighter, you are using the oil of healing. For what is so precious as practical sympathy, being sorry for others and showing it?

Well, have you the oil of gladness, the oil of tactfulness, and the oil of healing? You will need them as you go through life. If you have not learned their secret, go to Jesus and ask Him to teach you.

The Gadaren Demoniac.

BY THE REV. J. E. SOMERVILLE, B.D., MENTONE.

WHEN Jesus said to His disciples, 'Let us pass over to the other side,' little did they know the wide and lasting issues that were dependent on their traversing the lake of Galilee that evening. Probably they thought their Master wanted a rest after the laborious day He had spent discoursing to the multitudes on the shore in those parables which had held the crowds enraptured and which have captivated the minds of millions ever since. He was utterly exhausted, as was shown by the deep sleep into which He fell soon after embarking, from which neither the raging of the winds nor the dashing of the waves was able to rouse Him, but

only the cry of His terrified followers. The Good Shepherd, who had been feeding His great flock, left them in safety on the west side of the lake, because away on the other side there was one lost sheep He resolved to seek and save. And so He faced the darkness of the night, the wildness of the storm and the danger from exhaustion and exposure, for they 'took him even as he was,' apparently without food and without sufficient covering. He went in search of one, who was out in the waste, lost, terribly lost.

The mission of Jesus to the Gadarene, or more correctly the Gergesene, shore might almost be

thought a wasted effort, for we do not hear of a single man or woman of that country being led to the knowledge of the Saviour or to the possession of life. But He who thought it not lost time to sit alone on the lip of Jacob's well that He might act the part of Good Samaritan to a bad Samaritan fallen among thieves and left an outcast, morally more than half-dead, in order that He might save one woman, did not think it lost time or effort to cross the sea in order to save one man, one who was an outcast from his fellows, and under a more dreadful disaster than had befallen the woman of Sychar.

No sooner had Jesus disembarked than there met Him a man with an unclean spirit 'exceeding fierce,' who terrified all whom he came near, a maniac of no ordinary kind. Often had he been bound with fetters and chains, but with superhuman strength the chains had been rent asunder by him and the fetters broken in pieces, and no man had strength to tame him. The description is that of one of the most dreadful cases of demoniacal possession on record. The poor creature fled from his fellows, lived in the tombs hewn out in the mountains which echoed to his yells and cries, as he cut himself with stones. Conscious of his wretched condition and apparently guided by some gracious divine impulse, when he saw Jesus from afar he ran to meet Him and went down on the ground before Him, worshipping.

I do not enter into the many deeply interesting particulars of the case, the interview between the demoniac and the Lord, the miraculous cure, nor the sequel to the miracle involving the drowning of two thousand swine, and the request of the people of the town that Jesus would leave the country, a prayer which the Lord granted and never visited them again.

The one point which here concerns me is who was the man on whom the Lord exercised His gracious power in delivering him from the legion of demons? Can we arrive at any certainty as to what he was?¹

Let it be observed (1) We are told that the poor creature dwelt among the tombs. That is hardly a place where a Jew even though a lunatic would take up his abode, such a thing would be absolutely abhorrent to him. (2) He was dwelling in a region

which was largely if not altogether Gentile. The people, not only in the town but in the villages round about, were swine farmers, an occupation which no Jew would follow on any consideration. More than likely therefore he was one of that race, a Gentile.

(3) When he saw Jesus in the distance he ran to Him, and although he worshipped Him, he cried, 'What have I to do with thee? What business have you with me? (Moffatt's New Testament) Jesus, thou son of the Most High God, I adjure thee that thou torment me not.' That is a very remarkable utterance. Some time before in the synagogue of Capernaum, as told by Mk 1²⁴, a man possessed with an unclean spirit cried out on recognizing Jesus, 'What have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.' That was the confession of the demons in a Jewish sufferer, in the midst of a Jewish congregation. On the present occasion the demoniac says, 'Jesus, thou Son of the Most High God.' That name was not a name in general use by Jews when speaking of God. But it is the name applied to Jehovah, God of Israel, by the heathen races and those outside the Jewish fold. In Gn 14^{19,20}, it is used by Melchizedek when speaking to Abraham. Melchizedek, who is called Priest of the Most High God, says, 'Blessed be Abram of the Most High God, possessor of heaven and earth; and blessed be the Most High God, which hath delivered thine enemies into thy hand.' Melchizedek was a Canaanite.

When Balaam, in Nu 24¹⁶, takes up his parable 'Balaam the son of Beor saith, the man whose eye is opened saith, he saith which heareth the words of God and knoweth the knowledge of the Most High.' Balaam came from Mesopotamia.

When Nebuchadnezzar gazed into the fiery furnace he spake and said, 'Shadrach, Meshach, and Abednego, ye servants of the Most High God, come forth, and come hither' (Dn 3²⁶). And when issuing his memorable account of his experiences, he begins, 'It hath seemed good unto me to show the signs and wonders that the Most High God hath wrought toward me.' That was the name for the God of heaven, the God of Daniel, employed by the great monarch of Babylon. By the same name was Jehovah proclaimed to Belshazzar by Daniel (ch. 5¹⁸⁻²¹).

¹ Obligation is expressed to Dr. Chadwick's volume on the Gospel by Mark in the 'Expositor's Bible' series.

When Paul and his companions were in the city of Philippi the cry which the maid with the spirit of divination kept repeating daily as they passed by, till Paul had to interfere, was, 'These men are servants of the Most High God, which proclaim to you the way of salvation' (Ac 16¹⁷). She was a Macedonian.

That name, as has been said, is not the mode employed by Jews in speaking of Jehovah. It occurs only twice in the Book of Psalms (57² and 78⁵⁶). It was the pagan title applied to Him. The use of that designation by the demoniac of Gadara seems to imply that he was a Gentile and not a Jew.

This conclusion is confirmed by what followed his deliverance and cure. Driven away by the inhabitants of the country, Jesus went back to the boat in which He had come, His mission was accomplished, the one man he had crossed the lake to save had been rescued from the power of the Devil. As he was entering the boat the cured demoniac came to his deliverer and entreated to be allowed to go with Him, but the Lord refused. Strange that He granted the petition of those who rejected Him but refused that of the only one there who loved Him. As Jesus sent him away what were His words? 'Go home to thy people,' not 'friends,' as both our versions give it, but Mk 5¹⁹, *ὑπάγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς*, to thy people, and tell them how great things the Lord hath done for thee, and how He had mercy on thee.' The man, rather than gratify his own desire to be with the Lord, obeyed. The next verse tells: 'He went his way, and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel.'

Now where and what was Decapolis? The Decapolis was a pretty wide district lying outside of Galilee to the south-east of the lake. It was known as Galilee of the Gentiles, Mt 4¹⁵. As its name indicates, it was a region largely populated by Greeks, who dated back to the conquests of Alexander the Great. There was a confederation of ten cities whose names are given us by Pliny and Josephus. Among them are Pella, Philadelphia, Gadara, and Hippos. The converted Gadarene demoniac went to his own people, in other words, to Gentiles, and there told the wondrous story of Jesus and what He had done for him. Jesus had bidden him go to his own. He received a commission from the Lord (see

Gal 1¹) as well as the burden of his ambassage. The demoniac of Gadara was the first Christian missionary to Gentiles! He came before the Apostle Paul. Paul after his return to Jerusalem wished to remain in the city where his former life was known, but the Lord's command was, 'Depart, for I will send thee far hence to the Gentiles.' In a similar way the man who wished to remain at Jesus' side received the command to go to the Gentiles, the people of his own race.

The instructions given to this man seems to lead to the same conclusion. On almost every occasion when He cured individuals Jesus charged the recipient of the cure to tell no man. Why was that? And why did He prohibit His disciples from making Him known as the Christ? These all were to be silent till He had reached the cross and had been raised from the dead. To have been hailed by the Jews as king or even as the Messiah, before He had finished the work given Him to do, would have defeated the object of His coming into the world. But to be known among *Gentiles* as Son of the Most High God would entail no such consequence.

Now let us see how he carried out the commission. What did he accomplish? That is the very thing Jesus went out of His way to discover. After He left the coast of Tyre and Sidon, where He had listened to the cry and rewarded the faith of the Gentile Syrophœnician woman, we read in Mk 7³¹, 'He came unto the sea of Galilee, through the midst of the coasts or borders of Decapolis, and they bring to him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him.' How did they know of the power of the stranger? Doubtless from the lips of the cured demoniac. The case was a peculiar one, and was dealt with in a peculiar manner. When the miraculous cure was given the people were beyond measure astonished and bore splendid testimony, 'He hath done all things well.'

To get away from the crowd Jesus went up into the mountain or high ground, as Matthew tells us. But the crowd followed Him, an enormous crowd, and wishing to take advantage of their one opportunity they dragged their sick up the mountain—lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, no doubt wearied out with the severe effort. And the gracious Lord healed them all in so much that the multitude

wondered. What next? They glorified the God of Israel. What does that imply? They glorified the God of *Israel* because He was not their God. They were Gentiles, Greeks perhaps, and worshipped heathen gods. But they glorified the God in whose name and by whose power Jesus wrought these many signs. Had they been Jews it would have been said simply, 'They glorified God,' as they did in Capernaum (see Mt 9⁸) when the multitude saw the man with the palsy cured by the Lord, and at Nain when He raised the dead (Lk 7¹⁶).

The multitude wondered and hung about Jesus and seemed unwilling to leave the wonderful teacher. So mightily had the message of the cured demoniac touched them. How the heart of Jesus went out to these poor Gentiles, sheep without a shepherd! He had once declared, 'I am not sent but to the lost sheep of the house of Israel,' but the same Shepherd had also said, 'Other sheep I have which are not of this fold, them also I must bring.' The divine compassion seized the Saviour then. Accordingly He called unto Him His disciples, and said to them, 'I have compassion on the multitude (which, as Mark says, was very great) because they have now been with me three days and they have had nothing to eat, and if I send them away fasting to their homes they will faint by the way, for divers of them came from far,' from the wide region of Decapolis. Jesus bid them sit down upon the ground, not on the green grass, Mk 6³⁹, as on the previous occasion, when He fed five thousand on the low ground and in the spring season. Here they were on the bare stony hill top. Then followed the miracle. I do not enter into the details of that great wonder. On this occasion the multitude numbered four thousand. Who were these people? All or nearly all were Gentiles. The five thousand fed on a former occasion were all Jews, many of whom were in the synagogue next day. Some foolish critics tell us the evangelists made a mistake, or intentionally tried to magnify the power of Jesus by making two miracles out of what was only one. O fools and slow of heart to believe! With a great purpose of grace in His heart, grace to us who now read the story, Jesus performed the miracle of feeding the four thousand. It was to show to the world that the same bread from heaven, typified by the bread which the Saviour broke and distributed is for Gentile as well as Jew. With all my heart I thank

the Lord for that miracle of feeding Gentiles on the mountain top.

Some one will perhaps say, 'Are you sure after all that this second recorded miracle is not another version of the feeding of the five thousand?' No, it is not another version of the same event. The Lord Himself makes that very plain. Some time after, misunderstanding Christ's meaning when He warned them to beware of the leaven of the Pharisees, the disciples said it was because they had forgotten to take bread. Jesus, disappointed at their obtuseness, said (Mk 8¹⁹), 'When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? they said unto Him, Twelve; and when the seven among four thousand, how many baskets full of broken pieces took ye up? and they said, Seven.' He most plainly indicates that the two miracles were performed on quite different occasions—yes, and with different applications. Jesus' words, however, do more than tell us the two occasions were distinct. He lets us see that the one crowd was of Jews and the other of Gentiles. In the first case when five thousand were fed, twelve baskets of broken pieces were collected. The word for basket is quite different from that in the second case—that of the four thousand. In the first case it is *κόφινος*. That is the usual name for the basket used by Jews, see Juvenal, *Sat.* iii. 14, 'Judæis, quorum cophinus fenumque supellex.' In the second case the word is *σπυρίδες*. The twelve *κόφινος* may have been baskets brought from Capernaum to carry food, and were probably small. The *σπυρίδες* were large fish baskets. You may judge of their size when we read that Paul was let down over the wall of Damascus, to effect his escape, not in a Jewish *κόφινος*, but in a Gentile *σπυρίς* such as were in use in Damascus.

To sum up, then, I have endeavoured to show that the Gadarene demoniac was by birth a Gentile. That when healed and converted he was sent by divine commission to the people of his own race. That he went to the Gentiles of Decapolis, and so was the first apostle to the Gentiles. That as the result of his labours—the labour of one man—thousands of Gentiles were brought into connexion with the Lord Jesus, heard His words, received from Him the miraculous supply of bread, may we not hope and believe also, the bread which endures unto everlasting life.

Literature.

REALITY.

THE word Reality is the essential word in the book, but the whole title is *Perception, Physics, and Reality*, with this further and informing subtitle: 'An Enquiry into the Information that Physical Science can supply about the Real' (Cambridge: At the University Press; 10s. net). The author is Mr. C. D. Broad, M.A., Fellow of Trinity College, Cambridge.

'The present essay has as its object an attempt to discover how much natural science can actually tell us about the nature of reality, and what kind of assumptions it has to make before we can be sure that it tells us anything. By natural science, for the present purpose, I mean physics.'

The difficulty of discovering Reality is great; it is as great as ever it was. Mr. Broad is perfectly well aware of this, and does all that man can do to keep the issues clear. Accordingly he lays emphasis at once on a very important point which is often overlooked. 'This is that whatever else may or may not exist it is quite certain that what we perceive exists and has the qualities that it is perceived to have. The worst that can be said of it is that it is not also *real*, i.e. that it does not exist when it is not the object of someone's perception, not that it does not exist at all. When I see a pin that of which I am immediately aware is neither colourless atoms nor a community of spirits; and this is a matter of simple inspection. But it is also quite certain that the objects of existent perceptions exist at least so long as the perception of them does so. Hence on any tenable view of the world there exist things in it that are coloured and hot and extended. The only further points of interest about these qualities are (a) whether they can ever exist except when someone is immediately aware of them, since it is quite certain that they do when people are aware of them and that many folk are aware of them from time to time; and (b) whether there is anything in the nature and quality of these objects of immediate awareness which justifies a belief in the existence of other things of which no one is immediately aware, which differ more or less from those objects, and yet have a peculiar

relation to them which I shall at present denote by the purposely vague phrase "correspondence."'

The question is whether Thomas Gray had any right to say:

Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

As a Cambridge don Gray was bound to know that the question of Reality lay behind his lines. No doubt he settled it poetically. It is the conclusion of common sense also. And Mr. Broad admits that it has an advantage over any conclusion that the philosopher can arrive at. For he is very particular to tell us that the philosopher's conclusions are all only probable. This is a most heretical opinion, but he abides by it. 'I have,' he says, 'constantly put my conclusions in terms of probability and not of certainty. This will perhaps seem peculiar in a work which claims to be philosophical. It seems to me that one of the most unfortunate of Kant's *obiter dicta* is that philosophy only deals with certainty, and not with probability. So far is this from being the case that to many philosophical questions about the nature of reality no answer except one in terms of probability can be offered; whilst to some there seems no prospect of an answer even in these terms. Few things are more pathetic than the assumption which practically every philosopher makes that his answer to such questions is the unique possible answer; and few things are funnier than the sight of a philosopher with a theory about the real and the nature of perception founded on numberless implicit assumptions which, when made explicit, carry no conviction whatever, telling the scientist *de haut en bas* that his atoms and ether are mere economical hypotheses.'

It will be evident by this time that there is life in Mr. Broad's book, courageous life and original. It is in truth one of the most encouraging books that the philosopher, pure and simple, has given us for many a day. Its encouragement comes partly from the things it settles, but more from the clear acknowledgment that there are things which cannot be settled by philosophy any more than by science.

GREEK PHILOSOPHY.

We have already said that Sir Henry Jones is editing a series of volumes describing the Schools of Philosophy, and that the first volume of the series to appear is *The Evolution of Educational Theory*, by Professor John Adams. The second volume has just been published. Its title is *Greek Philosophy, Part I. Thales to Plato* (Macmillan; 10s. net). The author is Professor John Burnet of St. Andrews.

The volume is divided into three Books: Book I. 'The World'; Book II. 'Knowledge and Conduct'; Book III. 'Plato.' Under the title of 'The World' Professor Burnet describes the Ionians, Pythagoras, Herakleitos and Parmenides, the Pluralists, the Eleatics and Pythagoreans, and Leukippos. Under 'Knowledge and Conduct' he speaks of the Sophists, Sokrates, and Demokritos. He gives himself most fully and most heartily to Plato. 'My chief aim,' he says, 'has been to assist students who wish to acquire a first-hand knowledge of what Plato actually says in the dialogues of his maturity. So long as they are content to know something of the *Republic* and the earlier dialogues, Platonism must be a sealed book to them.'

The volume is more popular and more purely philosophical than Dr. Adams's book on Plato. Evidently the idea of the series is to encourage to some study of Philosophy those who have not had it as an honours subject. But Professor Burnet has no hope of giving the uneducated Englishman an interest in the problems of philosophy; he has probably no desire. Though he writes lucidly—he cannot do otherwise, it is one of his great gifts—he writes with that regard for sunshine and shade which makes the picture true; for the glare alone he has no affection.

The Introduction is a striking defence of the originality of the philosophy of Greece. It is not a blind defence. The way is not all explored yet. But it is a determined stand against an easy attribution of all things learned and good in Europe to the East, whether that East be Egypt or India.

THE NATIVE TRIBES OF AUSTRALIA.

We have become familiar with the combination 'Spencer and Gillen' in the authorship of works on the Australian Aborigines. The new volume

has the name Spencer only. It is dedicated 'To the Memory of my friend, Frank J. Gillen.'

Its field of survey is the Northern Territory—that is, such portions of the Northern Territory as Professor Baldwin Spencer has been able to visit. The title is *Native Tribes of the Northern Territory of Australia* (Macmillan; 21s. net). The volume is one of extraordinary interest, and it is illustrated so plentifully and so beautifully that the price is moderate indeed.

It is a volume, we say, of extraordinary interest. No doubt the interest of the student of Anthropology and of Religion will be keenest; but the reader of 'a good book of travel' will soon fall under the spell of this observer and writer. Nowhere else will be found better descriptions of those ceremonies which make the Australian such an unfailing source of wonder. There is, for example, an account of the corroboree. 'In camp, when they are not performing sacred ceremonies, the evenings are always occupied with corroborees, which may be witnessed by everyone—men, women, and children alike. These ordinary corroborees vary to a considerable extent in different parts. In the south they take the form of set dances each with its own "figures," and one of these corroborees may occupy the evenings of two or three weeks. On the other hand, in the more northern tribes these long corroborees seem to be absent, and, in their place, we have a series of short ones which may only occupy a very little time—it may be only a few minutes. These corroborees deal with some particular incidents, such as a buffalo hunt, a crocodile securing its prey, or the putting out of a lugger to sea.

'In some instances, as on Melville Island, the acting may be very realistic. The men gather together and come into camp in single file, in a long line; the main mass stands to one side, while, perhaps, two or three at a time perform, imitating the actions of pulling up the anchor and hoisting the sails. At others the men will stand round in a circle, while, one after the other, the dancers come out into the open space and rush round and round, imitating the action of some animal such as a buffalo or crocodile. All the time the audience stands round, each man stamping the ground wildly with his right foot, while, in unison, they strike their buttocks with their open palms. When the performers show signs of flagging other men take their place, and so the dance goes on,

until, finally, the audience closes in upon them, and, altogether, they form a dense mass of naked, howling savages, yelling wildly, e! e! ai! ai! with their arms waving in the air. These corroborees are quite unlike any on the mainland, and are similar to those performed at the grave during the mourning ceremonies of these remarkable people.'

Again, we are told how to kill a snake speedily. 'I was much interested in watching the way in which, amongst the Kakadu, the natives kill snakes. There are two or three species of non-venomous ones, four feet and upwards in length, that they obtain in considerable numbers. They collect a few, put them into bags and either kill them on the spot or bring them alive into camp. When a man wishes to kill one, he catches hold of it just behind the head and puts the latter into his mouth, upside down. Holding the neck tightly in his teeth, immediately behind the head, he gives the body a sudden, strong, sharp jerk, dislocating the vertebral column and killing the animal. I had heard of this method but scarcely thought it credible until, time after time, I had seen it done.'

The difficulties of life are often very great to these children of the open. Professor Spencer mentions not only their occasional fearful suffering from failure of the food supply, but also from the cold and from the mosquitoes. 'The native, though he feels the cold keenly, has never realized the fact that the kangaroos, wallabies, and opossums that he catches and eats in plenty would provide him with a warm covering. This is due, probably, to the fact that he prefers to cook his animals in the skin so as to keep all the juices inside, and, therefore, the first thing that he does is to put the entire animal on the fire and singe the hair off. At night time the whole family huddles together along with the dogs, under its bough or bark shelter, with sheets of paper-bark under, above, and around them, if they can get any, and with two or three small fires close to them.'

The discomfort from mosquitoes is particularly great. 'The flies do not trouble the natives so much as they do the white men; in fact you often see the former, especially the children, with their eyes encircled with a mass of crawling flies, of which, apparently, they take little notice. On the other hand, the mosquitoes trouble the natives just as much as they do the white men, with, often,

very serious results. They are no more immune from tropical diseases such as malarial fever than are the white men. I have a stick marked with more than ninety notches indicating so many deaths from what was supposed to be malarial fever on Melville Island in the course of two months. To protect themselves against mosquitoes they construct special tent-like structures which vary in size to a very considerable degree. I came across one in a camp on the Roper River. It was fifteen feet long, between four and five feet broad, and four feet high. The framework was rather like that of a boat turned upside down. At either end there was a forked stick, and between these two ran a ridge-pole, occupying the position of an upturned keel. A series of ribs arched over on either side. In some cases these ribs ran from the ground to the ridge-pole but, in others, a pliant stem formed a complete arch, fixed into the ground on each side and attached to the ridge-pole in the middle. When the framework was complete, sheets of paper-bark were very ingeniously laid on so as to form a wall impenetrable both to rain and mosquitoes. When in use, a small opening is left at one end and, through this, the natives crawl until the hut can hold no more. The opening is closed, smoke fires are lighted, and here, almost hermetically sealed, they swelter and choke until the rain clears off, or the morning light drives the mosquitoes away.'

How many natives are there in the Northern Territory? Professor Spencer believes there are still about 50,000. This, he admits, is doubtful. But one thing, he says, is certain, and that is that in all parts where they are in contact with outsiders, especially with Asiatics, they are dying out with great rapidity. The more primitive a race is, the more rapidly does it lose, or modify, its old customs and beliefs, when it comes in contact with a higher civilization, and there are very few parts of Australia now left in which it is possible to study the aboriginal in his natural state.

ANATOLE FRANCE.

Is Anatole France a pagan? He is a pagan with a difference, the difference being that Christian atmosphere which even a Parisian cannot altogether escape. And so to call him a pagan is at once too flattering and too foreign. He is not a pagan like Epictetus; he is a pagan

like Horace, with the difference Christ has made even to him.

So in the new series of *On Life and Letters* (John Lane; 6s.) there is all that absence of worry about your sins which Sir Oliver Lodge with amazing ignorance says is characteristic of the modern man generally. Never did man worry more, though he has often said more about it. But M. Anatole France does not worry; sin does not seem to exist for him, whether in himself or in his neighbours. Its only substitute is disagreeableness.

But he is a critic. Yes, he is a clever, witty, graceful, sharp, ever delightful critic. It is his criticism that shows us how pagan he is. Nothing even in literature is bad except disagreeableness. And he can smile pleasantly while he reads the latest literary stew. He knows the great also. He can distinguish, and does nearly always distinguish, the great from the little in literature. But he smiles equally over both. This is to be a pagan. For even the artist now will have nothing to do with the 'Art for Art's sake' idea, but (if he is not Parisian) calls upon himself and all that is within him to thank the Lord for enabling him to think on whatsoever things are true.

IMMANUEL KANT.

Kant was of Scottish descent. It is proper that his most popular interpreter should be an Englishman. Mr. Houston Stewart Chamberlain has adopted the land and the language of Germany as his own, and his great book on Kant needs translation. It has been translated by Lord Redesdale, G.C.V.O., K.C.B., and published under the title of *Immanuel Kant: A Study and a Comparison with Goethe, Leonardo da Vinci, Bruno, Plato and Descartes* (John Lane; 2 vols., 25s. net).

Any enlightening book on Kant is welcome. This book is particularly welcome because it gives us a vivid portrait of Kant himself as well as an introduction to his philosophy. 'If under Chamberlain's guidance,' says the translator, 'you penetrate into the great man's sanctum, you will find a small wizen man, hardly above a dwarf in stature, with sharp, inquisitive features, and an eye that penetrates your very soul, and seems to flood the whole room with light. His portrait by Döbler shows him dressed with scrupulous care. Beruffled

and befrilled, his appearance is that of an old French Marquis of the *Ceil-de-Bœuf*. Fine clothes are his one sacrifice to the Arts; he conceives it to be his duty to his visitors and to himself to appear to the best advantage. One feels inclined to wish that some of the modern men of learning would take a leaf out of his book, slovenliness and economy of soap being in his esteem no emblems of wisdom. He, on the contrary, is as well groomed as any Beau Brummell, and, great philosopher as he is, no *petit maître* was ever more delicately turned out. Such was the appearance of the man.'

Anything more? Yes, this account of his conversation is also worth quoting: 'He has read every book of travel that he can lay his hand upon. His knowledge of the cities of Europe, especially of Italy, is so accurate that you would imagine that he had spent his life in travelling. An Englishman arrives in Königsberg and the conversation happens to turn upon Westminster Bridge. The Briton is at fault, but Kant sets him right with as great accuracy as if he had been the surveyor who took out the quantities for the builder. His delight is in works on anthropology, architecture, natural science, history. Don't presume to talk to him of philosophy! he will have none of it—nor does he seem even to have read the works of contemporary thinkers, save in the case of Fichte, where he was eager to show that the man had had the audacity to pretend that he based his philosophy upon him.'

Here then we have the man. But we have also the philosophy, in spite of Kant's own wave of the hand, and in spite of Mr. Chamberlain's warning that we are to look in his book for no exhaustive treatise upon Kant's philosophy. We look for no exhaustive treatise. We desire just such an insight into the philosophy as we are offered. And it is the more interesting as well as memorable on account of the comparison or contrast which is systematically made with the thought of the great men named on the title-page. Mr. Chamberlain has a gift of portrait-painting—the mind rather than the body—which few living artists can surpass. And he is so well read. On different subjects no doubt, but on the relevant subjects for his purpose, he is as well read as Kant himself.

The second volume is occupied with Plato and Kant himself, together with the Notes to the whole

work. We close with one quotation on the simplicity of Kant's thought. 'The chief, and for many of us the most unconquerable, difficulty of Kant's thinking, lies in the fact that "it is simpler than we can think": we cannot attain to such simplicity of thought; the incentive to it is utterly beyond us. The work of almost all commentators consists in the subtilisation, the complication and the refining of what Kant thought quite simply, quite honestly, and quite directly. All those fundamental conceptions of Kant's system of which we hear so much, and which act as so many bugbears—the ideality of space—the Thing in itself—the table of categories—the intelligible freedom—the categorical imperative, etc., are certainly the result of a very deep power of thinking, and so far not easy to follow in our own thought, but they are not abstruse, impenetrable, dædalic, but far rather just as grandly simple as the nature by which we are surrounded. Kant looks upon simplicity as the mate of true wisdom, but it is no easy matter to possess simplicity; it is far more easy to become a mountebank of thought: greatness belongs to simplicity: the saying "unless ye be like little children" does not apply to the Kingdom of Heaven alone, but to the kingdom of all that is intellectually great.'

Mr. Allenson has republished another volume (the third) of Dr. J. M. Neale's *Sermons Preached in Sackville College Chapel* (2s. 6d. net). It extends from Trinity to Advent.

Some day the question of Authority will be settled, and we shall be able to pass from it to greater things. For it is not essential; it is of the things that are accidental. But at present it is a burning question. And the Rev. George Freeman has done wisely in his generation to write upon *Authority* (Allenson; 2s. 6d. net). He has also written upon it wisely. Every word of Bishop Ryle's preface will be signed by the delighted reader.

In *The Sanctity of Church Music* (Bennett; 2s. 6d. net) the Rev. T. Francis Forth, B.A., makes an earnest effort to retain the service of the choir for the service of God. If in any Church it has slipped away—music for music's sake as argument, for example—the reading of this charm-

ing book, with wise work following, will surely bring it back.

Messrs. Burns & Oates have republished a cheap edition of *The Life and Letters of Frederick William Faber*, by J. E. Bowden (2s. 6d. net). It is one of the volumes of the centenary issue of Father Faber's works.

They have also begun a new series to be called 'The Spiritual Classics of English Devotional Literature.' The first volume is entitled *The Spirit of Father Faber* (1s. 6d. net). It is a well-selected volume of two hundred pages.

How rare and exquisite is Alice Meynell's poetical gift. It is equalled only by her gift of prose writing. The *Essays* which Messrs. Burns & Oates have published (5s. net) have been prepared with an outward attractiveness that would put most prose to shame. This woman's prose is beyond the need of it, but accepts it naturally. And the writing is in no way self-conscious. We enjoy every happy word—for no word is unhappy either on account of itself or on account of its place—yet we never look at the word and say, 'How happy!' The thought also is often quite new and unexpected, but its charm is its naturalness. It fits in at once, like a graceful stranger, into the society of our ordinary thoughts.

The subjects are gathered into groups: Winds and Waters, In a Book Room, Commentaries, Wayfaring, Arts, The Colour of Life, Women and Books, and The Darling Young. There is always purpose, as well as charm. And sometimes a great restitution is made, as in the essay which vindicates the memory of Mrs. Samuel Johnson.

The Book of Genesis in the Cambridge Bible has long been looked for. It has come now, and from the pen of Bishop Herbert E. Ryle (Cambridge University Press; 4s. 6d. net).

The Book of Genesis was Bishop Ryle's first object of interest. He wrote a series of articles on 'The Early Narratives of Genesis,' for THE EXPOSITORY TIMES, which were afterwards published by Messrs. Macmillan under that title. He has not let the Book of Genesis out of his sight in all the years that have followed. This volume is evidence. Only the scholar who had all his life studied this many-sided and most marvellous portion of Scripture could have dealt with its

problems with this easy mastery, or could have drawn forth its riches with this unfailing sympathy.

The Introduction is comparatively short. That is well. We have had excellent Introductions to Genesis or the Pentateuch quite recently. Dr. Ryle has given the space at his command to the exposition. And his aim has evidently been to make the Book of Genesis the possession of the student by clearing up all the difficulties in so far as scholarship is at the present time able to clear them up. The notes are full, and at every turn they are made fuller by some special excursus on a difficult subject, especially if it is a theological subject, such as the Fall or the Sacrifice of Isaac.

Why is it that the sermons preached by American preachers are most acceptable to Europeans when they are preached to students? The *University Sermons* of the Rev. Henry Sloane Coffin (Humphrey Milford; \$1.50 net) were preached to students, and there is not a word in them that does not make its appeal to us. More than that, they have new ways of stating old truths that occasionally excite surprise and delight. And then they are all the work of a man who has a deep sense of responsibility—responsibility even for the language he uses.

'This volume is an expansion of the Hartley Lecture, delivered at the Primitive Methodist Conference, held at Middlesbrough in June, 1914.' The volume, which is entitled *Permanent Values of Religion* (Hammond; 2s. 6d.), contains a strong argument for the recognition of Religion in general and of Christianity in particular. Very strong indeed is the argument, the manifest fruit of much thinking, and the more impressive that it is expressed without passion or exaggeration. Man is religious, is made so, must find God, finds Him in Christ—all is familiar, but all is fresh because brought into touch with the life of our own day. The author is Francis Neil Shimmin.

There is no denial of miracles in the Roman Church, says the Rev. G. H. Joyce, S.J. Nevertheless he has written a book on *The Question of Miracles* (Herder; 1s. net). The denial 'is so widespread among our Protestant fellow-countrymen,' and it is better to be forewarned. The book

shows 'how untenable are the objections urged against miracles, and how overwhelming is the evidence for their actual occurrence.'

In the year 1889 Dr. George Brandes, the great Shakespearean scholar, wrote an essay on Nietzsche, which gave him the right to be recognized as Nietzsche's discoverer. It was the appreciation (with many qualifications, however) of one lover of the freedom of thought by another. The article was called 'Aristocratic Radicalism.' Ten years later Brandes again wrote on Nietzsche. In the meantime he and Nietzsche had become acquainted, and letters which passed between them were quoted. The last letter was written when Nietzsche had lost his reason. It was unstamped and undated; it was written in a large hand on a piece of paper (not note-paper) ruled in pencil, such as children use. The post mark was Turin, January 4, 1889. It ran: 'To the friend Georg. When once you had discovered me, it was easy enough to find me: the difficulty now is to get rid of me . . . *The Crucified.*'

Eleven and a half years later Nietzsche died, and Brandes wrote again, a memorial of real regret and affection. These three essays are translated from the Danish, and published in a volume entitled *Friedrich Nietzsche* (Heinemann; 6s. net).

Mr. Kelly has added four volumes to his 'Every Age Library.' They are *Sir Gawain and the Green Knight*, translated by E. J. Kirtlan, B.A., B.D.; *Leaves of Grass* (selected), by Walt Whitman; *Our Entry into Hunan*, by C. Wilfrid Allan; and *Peg Woffington*, by Charles Reade. The volumes are printed in excellent type and attractively bound, a marvel at the money (10d. net each).

Messrs. Longmans have issued a new impression of Cardinal Newman's *Meditations and Devotions* (3s. 6d. net). The three parts of the 1912 edition are now gathered into one convenient and attractive volume.

Under the title of *The Sovereignty of Character*, Mr. Albert D. Watson has published a volume of 'Lessons in the Life of Jesus' (Macmillan; 4s. 6d. net). The idea is to show how the character of the human Jesus, fairly studied, produces character in the student. To show this, Mr. Watson goes through the Gospels chronologically, turning each

scene into a brief chapter, and showing us wherein lies its moral worth.

There has at last been written, and in English, *An Introduction to Kant's Critical Philosophy* which makes the system intelligible to ordinary minds (Macmillan; 4s. 6d. net). It has been written by two of the professors at Princeton University, George Tapley Whitney and Philip Howard Fogel. Without fear of man or philosopher, with abundance of American straightforwardness in language, they have striven to present the great philosopher's ideas in a way to let them at least be understood, and they have succeeded.

Many American thinkers, and some of them deep thinkers, are still occupied with the effect of evolution in theology. To them Darwin came as a theological reformer not less than as a scientific observer. The entrance of the evolutionary theory brought light. There was much that seemed formless and void just at first; but with amazing speed the theologians adjusted their theologies to the scientific sun that had arisen.

Now they are occupied with results—results to the conception of God, of the Bible, of Christ, of duty. Dr. Herbert Alden Youtz, Professor of Christian Theology in Auburn Theological Seminary, is of course an out-and-out evolutionist. In his volume of essays entitled *The Enlarging Conception of God* (Macmillan; 5s. 6d. net), he tells us with great confidence and ability what the scientific method has done to our traditional credal thoughts not on God only, but on the whole range of theological thinking.

A striking method of proving the truth of the Gospel records is followed by Mr. Neville S. Talbot, Fellow, Tutor and Chaplain of Balliol College, Oxford. He gives his attention to the disciples of our Lord. He traces the progress of their experience, step by step, just as it is made known to us. And as we read we see how psychologically true is the record of the way by which they were led to that recognition of the person of Jesus which is so difficult of apprehension to the modern mind. There is a pretty bit of autobiography in the preface: 'As an ex-soldier and no scholar, I have come to Bible problems without any very special qualification for unravelling them, except, perhaps, the desire to do so. I have not read

very many learned books, though I have had the opportunity of hearing what is being said in the world of scholarship. The conclusions contained in this little book have been arrived at for the most part by reading the Bible itself. This is a procedure which, so far as I can gather, the great scholars tend increasingly to justify. I have had the sense of finding ways through difficulties, and of arriving at a position. My single hope for this book is that it may help a few others, also not specially qualified, to do the same.'

The title of the book is *The Mind of the Disciples* (Macmillan; 3s. 6d. net).

As regards Socialism, the great question for many of us—it ought to be the great question for all of us—is whether or not it is religious. That many of its most prominent advocates are irreligious, some of them actively anti-religious, we know. But we also know that some of them are ardently religious and gladly Christian. We cannot count heads. Nor is it easy to study the subject itself and decide, so vast is it, so chaotic as yet.

One way of arriving at a conclusion is to read a book called *Socialism: Promise or Menace?* (Macmillan; 5s. 6d. net). It contains a series of articles contributed to *Everybody's Magazine*. The editor of that magazine invited the Rev. John A. Ryan, D.D., who believes that Socialism is anti-religious (as the Roman Church, to which he belongs, does) to declare his reasons. And he invited Mr. Morris Hillquit, the author of excellent books on Socialism, to answer Dr. Ryan if he could. So here we have attack and repulse in admirable order and temper, and as likely an opportunity of discovering the tendency of Socialism as we may look for.

A short biography of *Hector Mackinnon*, United Free Church minister in Shettleston, and elsewhere, has been written by his wife (Marshall Brothers; 3s. 6d. net). It has been written well. The pride of possession is not hidden behind the love of the heart that is the parent of it. There are notes of sermons, well worth this rescue, and at the end a series of papers and addresses.

The only way to write of Keswick—Keswick of all movements or things—is from within. The writers who write from without are hopeless. So Mr. J. B. Figgis, M.A., has done well to write the

history of the Keswick movement, for he has been closely identified with it and is in utmost sympathy, and he has done well to call his book *Keswick from Within* (Marshall Brothers; 4s. 6d. net). Mr. Figgis has known the men and writes of them in admiration and love. He tries also to write of the movement itself, the call for it, the spirit that has animated it, the work it has done. It is curious that although he has been careful to read the literature of the subject, he has missed a series of articles on 'Keswick at Home' which appeared in THE EXPOSITORY TIMES.

A Pocket Companion entitled *The Secret of Intercession* has been published by the Rev. Andrew Murray, D.D. (Morgan & Scott; 1s. net). It is a message to the Church, for 'without intercession there is no power for the Church to recover from her sickly feeble life and conquer the world.'

The Rev. R. A. Torrey, D.D., has often felt the fulfilment of the text, 'These things have I spoken unto you, that my joy may be in you, and that your joy may be made full' (Jn 15¹¹ A.R.V.). And in his new book, *The Wondrous Joy of Soul-Winning* (Morgan & Scott; 1s. 6d.), he tells us all about it.

Viscount Haldane has published four of his recent addresses, giving the book the title of the first address: *The Conduct of Life* (Murray; 2s. 6d. net). The others are on 'The Meaning of Truth in History,' 'The Civic University,' and 'Higher Nationality: A Study in Law and Ethics.' The most valuable of the four, and the most timely, is the second, on 'Truth in History.' It is an open vindication of the hand of God in history, and of the value of the study of history for ethics, against the materialistic and 'scientific' notions of men like Seignobos.

The Rev. W. H. Frere, D.D., of the Community of the Resurrection, went to St. Petersburg in March and delivered four lectures which he has now published under the title of *English Church Ways* (Murray; 2s. 6d. net). The lectures were the second in delivery of what is expected to be a regular lectureship. Father Puller delivered the first course in 1912: the third course is to be delivered next year by Dr. Darwell Stone. The idea is to encourage sympathy by providing in-

struction. If only the Russians knew what the Anglican Church is; if only Anglicans knew what the Russian Church is! What then? Well, no one can tell, but there are those who have great expectations. Of course Dr. Frere does not represent the Church of England as a whole, but he found no occasion for saying so. When the Russian lecturers come to London they will not represent the Russian Church as a whole. It is expected that 'two distinguished Russian Churchmen' will be in London lecturing very soon.

Pleasantly written and pleasantly illustrated are the 'pen-pictures of real Japan' offered in a book by the Rev. Matthias Klein, entitled *By Nippon's Lotus Ponds* (Revell; 3s. 6d. net).

A full account of *The Education of Women in Japan* has been written by Margaret E. Burton (Revell; 3s. 6d. net). It is probably also an accurate account, for the author has already written a book on the Education of Women in China, which is now accepted as authoritative. It is at any rate sympathetic. The story of Education is not the least wonderful of the stories that can be told of this nation that is at once so old and so young. 'Woman's Life in Modern Japan,' which is the subject of the last chapter, is quite a fascinating subject.

All's Love yet All's Law—under this title the Rev. James L. Gordon, D.D., of Winnipeg, has published a volume of essays on the great laws that prevail in the life of the spirit (Revell; 3s. 6d. net). There is the Law of Truth, the Law of Inspiration, the Law of Vibration, the Law of Beauty, and other laws. The book is perhaps better described as a volume of lectures, for the presence of an audience is felt throughout. All is eager, energetic. No audience but an American could listen to the short panting sentences or profit by the overwhelming flow of images. But of the sense of victorious Christianity there is no doubt.

The only argument for missions that appeals to some minds is the sociological. What have missions done for civilization? What have they done for the progress of mankind in knowledge, purity, or consideration? That therefore is the argument used by the Rev. Edward Warren Capen

in a large handsome book which Messrs. Revell have published for him on *Sociological Progress in Mission Lands* (5s. net). He makes out a good case, an overwhelming case. If it is not the highest ground to take it seems to be solid ground. Dr. Capen deals with six different aspects of his subject: (1) The Problem; (2) Progress in the Removal of Ignorance, Inefficiency, and Poverty;

(3) Progress in the Ideals of Family Life and the Position of Woman; (4) Progress in Ethical Ideals; (5) Progress in Social Reconstruction; (6) Christianizing Tendencies in Non-Christian Religions.

The book would form the basis of an excellent course of lectures. And for more knowledge of the subject of each chapter a bibliography is provided at the end.

The Calendar, the Sabbath, and the Marriage Law in the Geniza-Zadokite Documents.

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III. The Marriage Law.

It is possible that a complete order of the Marriage Law originally stood in the second part¹ of the work contained in these documents. The first part, which is historical and admonitory, and clearly bears the marks of a manifesto, only refers in a casual way to two marriage ordinances. As, however, these two are of paramount importance, full attention must be given to them in this place.

A very interesting passage, which begins on p. 4 and ends on p. 5, opens as follows:—

‘The builders of the hollow partition wall² [are they] who have walked after *Ṣaw*,³ the *Ṣaw* being a dropper of [words],⁴ who says, Certainly let them drop [words].⁴ These are ensnared by two [women] in fornication, so as to take two wives in

their lifetimes, whereas the fundamental ordinance of creation [is expressed in the words]: “Male and female created he them.”⁵ Also [regarding those who] entered the Ark [is it written]: “Two and two entered they the Ark.”’⁶

In connexion with this ordinance there follows a reference to David, who is declared to have been ignorant of the existence of such a law, the *Séfer hat-Tōrah* (Book of the Law) having been in his day sealed up in the Ark of the Covenant, so that he was not aware of the enactments contained in it. After this are references to matters affecting (a) special regard for the Sanctuary in connexion with married life, and (b) the purity of the married state rather than the Marriage Law in the sense in which it is dealt with in this paper.

The end of the passage reads as follows:—

‘And they⁷ marry the daughter of their brother and the daughter of their sister. But Moses said: “To the sister of thy mother thou shalt not draw near, she is thy mother’s near kin.”’⁸

The law of prohibited degrees⁹ is, indeed,

¹ On the two parts of the work see the number of this magazine for May 1912, p. 362, note 4, where also the very fragmentary condition of Part II. is referred to.

² חוץ (occurring again on p. 8, l. 12) is no doubt a corruption of (or, possibly, only a scribal error for) חין; see Ezk 13¹⁰.

³ The form of the allusion shows that the author or authors had Hos 5¹¹ (‘he was content to walk after *Ṣaw*’) in their minds. What *Ṣaw* there means is not certain (the LXX and Pesh. have ‘vanity’ = שוא); but it is here in all probability to be taken in the sense of ‘command’; comp. Is 28^{10, 12}. In *Bibliotheca Sacra* for July 1912, p. 427, I made the suggestion that it was a nickname given by our sectaries to Rabbi Yohannan b. Zakkai, who, after the destruction of the temple by Titus, transferred the ruling body of Pharisaic Judaism to Yabneh.

⁴ קטף hence denotes a preacher, prophet, orator, in either the approved sense (e.g., the verb, Ezk 21^{2, 7}) or with the connotation of pretence and unreality (Mic 1¹¹).

⁵ Gn 1²⁷ (referred to in Mt 19⁴ and Mk 10⁶).

⁶ Gn 7⁹.

⁷ איש, though a singular, is here used in a plural sense (‘each man,’ i.e. ‘all,’ whenever they think it expedient); hence the plural וְלוֹקְחִים. It is not necessary, therefore, to read (with Dr. Schechter) אִשָּׁה.

⁸ The nearest parallel is Lv 18¹³.

⁹ עֲרִיזוֹת, though a plural regularly formed from עָרִיזָה, is not Biblical; but as it is Mishnaic, its occurrence in the document need cause no surprise.

written with reference to males, but the females are [by analogy] like them, so that if the daughter of the brother uncover the nakedness of the brother of her father, she is a near kin.¹

I. With regard to the first enactment contained in the passage just given, the initial question to answer is whether polygamy (or rather, strictly speaking, bigamy) only is prohibited, or whether the contraction of a second marriage after a divorce is included in the prohibition; incidentally, also, whether divorce was permitted at all by the sectaries addressed in the manifesto.

It must be owned that it is not easy to keep the balance between the two interpretations. There is, on the one hand, the fact that the text as it stands contains no mention of divorce, but significance may, on the other hand, be attached to the employment of the quotation from Gn 1²⁷ in a manner similar to that of Mt 19⁴ and Mk 10⁶. The inference as to the presence in this passage of the idea of divorce that may be drawn from the Scriptural reference just mentioned gains in strength if one considers that such an application of the verse in question has so far not been found elsewhere in Jewish literature (for a fuller statement on this point see *The Expositor* for March 1912, p. 224).

There is another argument in favour of this view which can, however, only be introduced hypothetically in the present paper. Kırkısanî, an authoritative Karaite teacher writing about the year 937,² records in his *Kitāb al-Anwār w'al-Mārāḳīb* (The Book of Lights and High Beacons) that the Zadokites 'absolutely forbade divorce, which the Scriptures permitted.'³ If, therefore (as the present writer, in company with others, thinks), the manifesto before us issued from a section of the same Zadokites, as originally constituted in pre-Christian times, the passage regarding the taking of 'two wives during their lifetimes' would have to be interpreted in the light of Kırkısanî's report relative to the marriage law of that ancient sect, an interpretation which both strengthens, and is strengthened by, the reference to Gn 1²⁷, which, as has been remarked, is in that special application only found elsewhere in Mt 19⁴ and Mk 10⁶.

¹ *i.e.* within the line of prohibited degrees.

² In Dr. Schechter's Introduction, p. xviii, the date 637 is given by a misprint.

³ For the reference see Dr. Schechter's Introduction, p. xix.

As, however, the controversial element is, in accordance with the plan adopted, to be eliminated from these papers, the result that might thus be obtained cannot be insisted on. All that one is in this place entitled to say is that there is at least as much ground for including the prohibition of divorce in the passage quoted as for excluding it. In the comparison, therefore, with other marriage codes, on which we must now enter, both these possible views will have to be taken into account.

So far as the prohibition of divorce, or of re-marriage after it, is concerned, our sectaries would be found at variance, not only with both the Rabbanite and Karaite Jews, but also with the Samaritans, the codes of all of whom contain divorce regulations, it being clearly understood by all that re-marriage is permitted in such a case. The affinities of the manifesto in this matter would be first of all (as has already been indicated) with the New Testament, and in the second place with the sect founded by Obadiah of Ispahan (684-705), who, as both Kırkısanî and Hadāsī⁴ inform us, agreed with the Zadokites and the Christians on the subject of divorce.

Another point to be considered is whether the Book of Jubilees takes up any special attitude with regard to divorce. Dr. Schechter refers (p. xxxvi) to Bachrach, who in his *Yoreach Lemo'adim*,⁵ p. 49a, 'perceives in the wording of Jubilees 3⁷ also a prohibition against divorce,' which, however, the learned editor of our documents regards as 'questionable.'

There, indeed, seems to be in the verse from Jubilees just referred to a clear intention to emphasize the conditions of oneness that exist between man and wife, for there are in it, in addition to the clause, 'and they shall be one flesh,' as in Gn 2²⁴, also the words, 'therefore shall man and wife be one'⁶; and it is possible that this doubling of the declaration was connected in the author's mind with certain negative tenets regarding divorce which later on found full expression in the Gospels. If, instead of being merely possible, certainty could be claimed for

⁴ See § 97 of *אשכול הכפר*, composed 1148 A.D.

⁵ I have, so far, not succeeded in tracing the work of Bachrach here referred to by Dr. Schechter.

⁶ See the fuller treatment of this point, in connexion with the entire passage (3³⁻⁷), in Dr. L. Blau's important treatise, *The Jüdische Ehescheidung, etc.* (Strassburg, 1911).

this view of the passage, there would also be established an important fresh point of contact between our manifesto (on the supposition that divorce is prohibited in it) and the Book of Jubilees.

It is, however, undoubtedly too hazardous to build up such a theory on so slight a foundation. It might be argued that the emphasis laid on the condition of marital unity was only intended to strengthen the ordinary Jewish view of the matter, and need, therefore, not take us beyond the general Pentateuchal law regarding divorce; and there is, besides, the fact that the marriage law as codified in portions of the *Torah* following the Book of Genesis must necessarily, in their very nature, lie outside the scope of Leptogenesis, as Jubilees is sometimes called.

The remark just made might be balanced by the possibility that the ordinances contained in the canonical Books of Moses were regarded by the author of Jubilees in quite a different light from that in which they appeared to the bulk of the Jewish nation. Much might, indeed, be said in favour of such an assumption, but it would in any case take us too far afield to investigate the matter with a sufficient degree of fulness in the present paper.

With regard to the prohibition of bigamy, which is so emphatically enforced in our manifesto, the affinities with the New Testament are as marked as they well could be, the prohibition to re-marry after divorce (Mt 19⁴, Mk 10⁶) of course implying the general doctrine of monogamy, for apart from such a rule there would be no reason why a man should not marry another woman after having divorced—or separated from—a former wife.¹

It is very likely that the sect founded by Obadiah of Ispahan, to which reference has already been made, also forbade bigamy besides divorce. It is true that divorce only is expressly mentioned in our authorities; but the form of Kirķisāni's statement (Obadiah 'forbade divorce as the Zadokites

and the Nazarenes forbade it') seems to suggest that the sect in question was in essential agreement with the view taken of marriage in the New Testament.

If this be so, the Karaites, who, according to R. Eleazar b. Tobiah in his *Lēkah Tōb* on Dt 21¹⁵, also prohibited bigamy, might in this respect have followed the lead of Obadiah, who flourished only about half a century before 'Anan, the founder of Karaism, though it is possible that they derived the principle of monogamy from a much earlier source (perhaps even from the New Testament).

There is, on the other hand, a marked contrast between the ordinance of monogamy in the manifesto and the marriage law, in early times, of the Pharisaic party. One may cheerfully agree with Mr. Israel Abrahams's statement that 'although the Jewish law permitted polygamy, Jewish practice early abrogated the license'²; but still there is a vast difference between a body of teaching which expressly forbids the practice and a system in which a legal prohibition does not exist.³ On Mr. Abrahams's own showing, moreover, the absence of such a prohibition produced—and still produces—some deplorable lapses from the higher rule of life in countries under Muhammadan sway.

The practice of the Samaritans in this respect may best be indicated by the following extract from Peterman's *Reisen im Orient*,⁴ i. 279:—

'As their number is so small, they are not able to be very particular about near kinship in relation to marriage, the less so as they are allowed to marry two wives. When, namely, a wife has become old and remained childless, the husband may take to himself another wife; but he may not do so, if his wife has children. The wife of the priest Amram had had five children; she died, and after her died all her children. He married

² *Jewish Life in the Middle Ages*, p. 114; on the entire subject see Hastings' *B.D.* iii. 265 f.

³ The prohibition of polygamy by the synod convoked by Rabbenu Gershon Me'or hag-Gōlah ('Light of the Exile') took place about 1000 A.D., but though the decree was intended to apply to all Jews, its practical effects were confined to western Jews mainly or—more precisely—to Jews resident in Christian countries.

⁴ A convenient summary of the Samaritan marriage law is given in Montgomery, *The Samaritans*, pp. 42-43, 179 sqq.

¹ If 1 Ti 3^{2,12} are not taken as an injunction that bishops and deacons must be married men, but is a prohibition of bigamy in respect of these officers of the Church, a relaxation of the rule of monogamy would seem to be implied in the case of laymen. As a commentary on the meaning of 1 Ti. should probably be regarded *Constitutiones Apostolorum*, ii. 2. 2 (p. 15. ed. Lagarde), where μονόγαμον follows δεῖ εἶναι τὸν ἐπίσκοπον μίας γυναῖκος ἄνδρα γεγεννημένον.

a second wife, who remained childless, and as she had become old, he married a younger one in addition to her, so that he now [about 1860] has two wives, with two daughters from the second. . . . It is, however, never permitted to marry a third wife, even if the two wives a man already has are childless. No definite time before marrying a second wife is fixed; a man must wait one whole year at the very least, and it even then depends on the priest whether he would grant them permission to marry a second or not.¹

Regarding the attitude of the Book of Jubilees towards the practice of bigamy, Dr. Kohler (p. 428 of the article referred to) naively says that that apocryphon makes no mention of its prohibition. Of course it does not, the Mosaic marriage law necessarily lying quite as much outside the purview of Leptogenesis as of the canonical Book of Genesis. As has already been remarked, there, indeed, is a possibility of Jubilees having been written from a point of view antagonistic to the usual Judaic attitude towards the legalism of the Pentateuch; but—as has also been already indicated—it would hardly be justifiable to include an investigation of the topic in the present series of papers.

II. We now come to the second part of the passage before us, namely, that dealing with the prohibition directed against marrying one's niece.

What strikes one first of all in this connexion is the complete agreement of the manifesto with Karaite law, extending even to the form of the argument used.¹ The agreement in form is, in fact, so close that one almost feels disposed to regard the argument that follows the bare statement regarding the practice of marrying a niece as an addition made to the original text of the manifesto by a Karaite scribe. On consideration, however, one finds that the theory of interpolation would only hold good if it could be shown that the documents are non-Zadokite; for if Zadokite, the inclusion in the original manifesto of the argument used would be proved by the statement of Ẕirḳisānī that Zadok 'adduced no proof for anything he said . . . except in one thing, namely, in his prohibition against marrying the daughter of the brother, and the daughter of the sister. For he adduced as proof their being analogous to the

paternal and maternal aunt² (see Dr. Schechter, Introduction, p. xviii).

But even supposing that the documents are not Zadokite, and that the argument from analogy is a Karaite interpolation, the fact of marriage with a niece being prohibited in the manifesto would still remain, so that the essential affinity on this matter between our sectaries and the Karaites would still be unshaken.

Marriage with a niece is also forbidden among the Samaritans (see e.g. Montgomery, *The Samaritans: The Earliest Jewish Sect*, p. 43). Dr. Kohler (p. 428) mentions the view supported by scholars of great repute that the Samaritans adopted the prohibition from the Koran (see Surah iv. 27, which contains a list of prohibited degrees); but though one cannot be as categorical on this point as the American critic named, who says that this view 'must now be discarded as false,' it would seem at least as likely that the Samaritans as well as the Karaites³ followed earlier Jewish sectaries.

The practice of marrying a niece seems to have been discouraged rather than absolutely forbidden in the early Church. In the *Didascalia*, ed. Funk, p. 568 (as quoted by Dr. Kohler), we thus read: 'He who has married two sisters (one after the other), or his brother's or sister's daughter, cannot be a clergyman' (comp. *Canones Jacobs von Edessa*, ed. Kayser, p. 162, where the prohibition applies to all Christian people); but, as is well known, the prohibition of such a marriage forms part of the list of prohibited degrees in the ecclesiastical usage of to-day.

In striking disagreement, on the other hand, with our manifesto is the Rabbinic law regarding marriage with a niece. Such alliances are not only tolerated, but even strongly recommended in the Talmud. In Babl. *Yebāmōth*, fol. 62^b, we thus find that a man who married his sister's daughter is classed in point of beneficence with persons who lend to the poor, when they are in distress, and who do everything possible to help their neighbours and relations (see also *Sanhedrin*, 76^b; *Berēshith Rabba*, xviii. 5, where the marrying of 'one of one's near relation' in a general sense is highly commended).

² It is, on the other hand, not impossible that Ẕirḳisānī had already an interpolated text before him.

³ See Poznanski in the Kaufmann Gedenkbuch with regard to this prohibition.

¹ *ערה*, or 'argument from analogy,' is, indeed, one of the mainstays of Karaite *Halakha* (law of religious practice).

Dr. Kohler thinks that the Book of Jubilees also 'sets up the rule that each pious man should marry the daughter of his brother or sister,' citing as proof the records contained in Jubilees 4¹⁵⁻³³ etc. But it would be as correct to argue from the history of Jacob that the author or compiler

of the Book of Genesis recommended the simultaneous marriage of two sisters by one man as to infer from the passages of Leptogenesis named that marriage with a niece was considered a praiseworthy act by the religious school from which it emanated.

Contributions and Comments.

Isaiah xxxviii. 15, 16.

Vv.¹⁵⁻¹⁶ in Is 38 are difficult. Various attempts at explanation have been made, but no satisfactory solution of the difficulties has as yet been given (see Commentaries). I should like to suggest the following explanation.

V.^{15a} does not constitute a change in the tone of the prayer of Hezekiah. 'What shall I say, and he (God) has spoken (decreed) with regard to me,¹ and he (God) has done it' (v.^{15a}), is not an expression of joy, but is a sigh of resignation. The first assumption is impossible according to the words in v.^{15a} and the words that follow. V.^{15b} presupposes a certain change in the thought of Hezekiah. The following thought seems here to have passed through the mind of the sick king: even if I will not die, even if I will not go down to 'the gates of Sheol in the midst of my days' (v.¹⁰), I may be afflicted with illness all the rest of my life. I will live, but it will be a life of pain and suffering. This fear is expressed in v.^{15b}: 'I fear) I shall walk (spend) my years in the bitterness of my soul.' This the king dreads, and he prays (in v.¹⁶) for a life of health and vigour. V.¹⁶

אדני עליהם יחיו ולכל בהן
חיי רוחי ותחלימני והחייני

is, I think, to be interpreted this way: 'O God, over them (the remaining years of my life) there may be real, healthy life (יחיו), and in every one of them (of the years) (ולכל בהן) (there may be) the life of my spirit (vigorous life), and thou mayest make me strong and let me live (a healthy life).' This interpretation may at the first glance look forced, but, when examined more carefully, it can be regarded as quite satisfactory. V.^{16bβ} is decidedly a prayer for good health (ותחלימני והחייני). V.^{16ba} (ולכל בהן חיי רוחי) can also only be explained in

the same way, so that וכלל בהן refers to each of the years (see also Rashi and Kimhi). The crux is v.^{16a}. Here, I think, we have a short, pregnant phrase with the meaning just given in the translation. אדני is vocative. עליהם clearly refers to יחיו in v.^{15b} (see also Rashi and Kimhi). The main difficulty is יחיו. This I take to mean: 'There shall be (real) life (life of health).' This interpretation does no violence to the word יחיו. It can quite well have this impersonal meaning. Cf. also Ibn-Ezra, who renders יחיו by יהיו החיים ('the life shall be'). The crux thus disappears, and the whole verse (¹⁶) is seen to be a prayer for good health in the remaining years of the king.

To sum up. In v.^{15a} Hezekiah resigns himself to the will of God. Following upon this thought of resignation flashes through the mind of the praying king the thought that God might after all save him from 'the gates of Sheol,' but might let him live the rest of his life in suffering and pain. This fear he expresses in v.^{15b}. Then he prays in v.¹⁶ for a life of health and vigour (if he is to continue to live). Thus both verses are satisfactorily explained, and the text remains intact.

Further, what Hezekiah prays for in v.¹⁶ becomes gradually a certainty in his mind. In v.^{17a} he glances back at the time of trial through illness.² In v.^{17b} he is sure of God's help and of the forgiveness of his sins. In vv.¹⁸⁻¹⁹ he gives the reason why God should help him. And v.²⁰ contains the final expression of Hezekiah's trust in God's help and his promise to praise God throughout the whole of his life.

Thus the whole prayer seems to be freed of the difficulties and obscurities and to yield a satisfactory sense.

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² וְהָיָה לְשָׁלוֹם לִי מֵרָחֵק is no doubt to be translated: 'Instead of peace there was bitterness unto me.' See for the meaning of ל above, note ¹.

¹ ל and על are used in this chapter not in their strict meaning; cf. v.¹⁶ (עליהם) and v.¹⁷ (לשָׁלוֹם, 'instead of peace').

St. John x. 1-10.

‘He that entereth not by the door.’

EXPOSITORS in general (Godet is an exception) understand this passage to relate primarily to the ministry of the Christian Church, and consider that our Lord is here laying down the necessity of a valid commission for the ministry. To me, it seems that His words refer primarily to the Jewish ministry.

He is addressing the Scribes and Pharisees, His enemies. Surely it is unlikely that He should unfold to them the rules of the ministry in the Church He was about to found. It would be of no profit to them to know these rules, for the first condition under which they would profit was wanting to them, *i.e.* faith in Him as the Christ. And I cannot but think that when the Evangelist (v.⁶) says that they did not understand His words, he means to convey a hint that they might have been expected to understand Him because He was talking of things within human knowledge.

Our Lord's object here, as always, was to bring men to believe in Him. These men declared He took too much on Himself. His answer is, that God sent Him. He claimed to be the Shepherd, but He had entered in by the door. He had been lawfully called and sent. They all knew that in His discourses He was careful to point out that He did not seek His own will and His own glory, but the will of God and the glory of God.

And who were the men that dared find fault

with Him? They were supporters of the grossest abuses, of fraud and violence, of thieving and robbery.

The Roman authorities had dealt profanely with the sacred office of High Priest. They had deposed some High Priests, and thrust others into their place, according to their own will. Valerius Gratus, the predecessor of Pontius Pilate, had been particularly high-handed in this respect. And it can scarcely be supposed that the men who thrust themselves or allowed the Romans to thrust them into sacred offices, were guiltless. Our Lord calls such men thieves and robbers, and even without His authority we should believe they deserved such condemnation.

‘The sheep did not hear them.’ Mark the aorist tense. Our Lord states an historical fact. When He speaks of the sheep, He means the humble and devout servants of God. Of course, such as these would be shocked at profane dealing with God's law and God's high priesthood. No wonder if they refused to recognize as lawful high priests, men who had been violently thrust into the office. No wonder if they refused to ‘hear’ such men.

It seems to me that this explanation clears up many difficulties. I am far from denying that there is a secondary reference to the Christian ministry, but I cannot help thinking that Christian expositors have been so intent on drawing a lesson for their own times that they have overlooked the primary reference to the Jewish ministry of our Lord's time.

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The Archaeology of the Book of Genesis.

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Chapter viii.

viii. 1. Here we have another tacit contradiction of the Babylonian story with its implied polytheism. In the latter the Deluge begins with the ‘raging’ of Hadad, the god of the wind: ‘the raging of Hadad reached unto heaven, all that was light to darkness was turned,’ and in the description of the catastrophe the wind accordingly holds the first place; ‘six days and nights marched the wind

(and) deluge; the storm (*mekhû*) swept the land.’ The cessation of the rain meant the cessation of the wind: ‘the sea grew calm; the evil wind was lulled; the deluge ended.’ The Hebrew writer, on the contrary, makes the wind put an end to the deluge, and further emphasizes the fact that this wind was no independent divinity, but was sent by Elohim. The wind (*Ass. sâru*), it must be

remembered, was for the Hebrew writer no 'evil' minister of Tiamât, but 'the breath of Elohîm'; see Gn 1² 6³. Possibly in the verb *yizkôr* with which the verse begins there is a reminiscence of the phrase which introduces the Babylonian story: *Utu-napistim ana sasuma izakkara*, 'Utu-napistim says to him.' The verb which signifies 'to remember' in Hebrew means 'to speak' in Assyrian.

2. The verb *šakâru*, which is used here (in a Hebrew dress) of 'stopping' the fountains of the deep, was the technical Assyrian word for 'damming up' a canal or stream. From it was derived *šikkuru*, 'a bolt.' In the Epic of the Creation, Bel-Merodach is said to have 'bolted' the upper half of Tiamât so that the waters above the firmament should not 'issue forth,' and also to have fixed 'bolts' on the right and left sides of the doors of the visible universe. It will be noticed that Tehôm is again used as a proper name without the article. The Assyrian original was *naqbê Tiamâti yuššakkira*. The verb *kalû*, which is used by the Hebrew writer of 'the rain from heaven,' is used in the Babylonian story of 'the Deluge' (*abubu iklu*, 'the deluge ended'), which, however, was a storm of rain and not a tidal wave.

3. This verse is purely Hebraic and shows no trace of an Assyro-Babylonian original.

4. In the Babylonian version, *ana sad Nizir itemid elippu*, 'at the mountain of Nizir rested the ark.' Nizir, according to Assur-natsir-pal, lay to the north-east of Assyria, but the Babylonian map which I have published in THE EXPOSITORY TIMES makes it clear that the mountain on which the vessel of Utu-napistim rested was Jebel Judi (correctly described by Berossus as in the Gordyæan mountains). The tradition that this was the scene of the descent from the ark still lingers on the spot, and Nicolas of Damascus asserts that the remains of the ark were still to be seen on the summit of Mount Baris.¹ From Jebel Judi northward to Van the country was known to the Assyrians as Urardhu or Ararat, the Mount Ararat of modern geography lying far to the north of it. Consequently the Biblical account of the Deluge which states that the ark rested 'on the mountains of Ararat'—which, of course, means 'on one of the mountains of Ararat'—agrees exactly with the Babylonian account. For the reason why the name of Nizir was dropped, see note on 7¹⁹.

¹ Müller, *Fragm. Hist. Græc.* iii. p. 415, fr. 76.

5, 6. According to the Babylonian story only seven days elapsed between the grounding of the ark and the sending forth of the birds. The Hebrew writer makes 'the tops of the mountains' to have been first on the first day of the 10th month, *i.e.* in the middle of June when the summit of Hermon becomes clear of snow. The '40 days' which follow represent an indefinite period needed for filling up the rest of the space of a year that, according to the Hebrew narrative, Noah remained in the ark. It is obvious that two months and a half is much too long a period to allow between the grounding of the ark and the appearance of the ground on which it rested, and that consequently it cannot represent the period originally given in the narrative. On the other hand, just as the indefinite '40 days' takes the place of the seven days of the Babylonian story in 7⁴, so it does again in this passage. The seven-day week of the Babylonians which was associated with the worship of the seven planets was deliberately rejected and a numeral substituted for it which expressed merely an indefinite and unknown length of time. Moreover, just as the seven days of the Babylonian story are in 7⁴ transferred to the period immediately preceding the deluge, so here they are transferred to the period which immediately followed it (vv. 10, 12). This has involved another change. In the Babylonian story Utu-napistim 'opened the window' (*apti nappasam*) of his vessel when the deluge ceased, but before the vessel grounded on the mountain of Nizir; in the Hebrew narrative Noah does not do this until after the ark had rested on the mountains of Ararat. Hence v. 6 ought to follow v. 4, the two and a half months of v. 5 being parallel to the 40 days of v. 6.

6-12. Apart from the number of days and the time when the window of the ark was opened, the account of the sending forth of the birds agrees closely with that in the Babylonian version. Here we read:

When the 7th day arrived

I sent forth a dove (and) let it go:

The dove went; it returned;

There was no resting-place (for it) and it came back.

I sent forth a swallow (and) let it go;

The swallow went; it returned;

There was no resting-place (for it) and it came back.

I sent forth a raven (and) let it go;

The raven went and saw the drying up of the waters,

So it eats, it wades, it croaks, it came not back.

The Hebrew writer speaks of 'the raven' and 'the dove,' which were therefore well known. But the raven is mentioned in the wrong place, before and not after the sending forth of the dove, and the dove is sent three times. Hence it is clear (1) that the dove has taken the place of the swallow and the raven, and (2) that the mention of the raven must be introduced from some other document than that to which the triple sending forth of the dove belongs. On the other hand, both documents presuppose the cuneiform account, without which, indeed, the Hebrew narrative as it stands is unintelligible. We have in it, therefore, (1) a fragment of a translation of the Babylonian story from which the mention of the dove and the swallow has been omitted, and (2) a Hebrew version of the story in which the dove has been substituted for the swallow and the raven. As the swallow was known to the Babylonians as 'the bird of destiny' and thus closely connected with Babylonian idolatry, there was a reason for its omission; the omission of the raven is more difficult to explain.

In the account of the raven (v.⁷), 'going and returning' has been substituted for the 'seeing' of the Babylonian story, which is applied instead to the dove (v.⁸) to which in the Babylonian story the 'going and returning' belongs. Consequently there has been an interchange of the two phrases, occasioned by the change of place in the sending forth of the raven. As it was the dove which brought Noah the news that the waters were subsiding, if the account of the raven were retained it became necessary to make the latter go backwards and forwards until at last dry land appeared, and in accordance with the Babylonian story it was thus able to 'return no more.' Hence the transference of the 'return' to the raven, and of the 'seeing' if the waters were drying up to the dove. It results from this that the expressions 'the waters were dried up from off the earth' and 'the waters were abated from off the face of the ground' are alternative translations of the same cuneiform original.

We can now, therefore, restore the original text, putting the explanatory additions of the Hebrew translator between brackets: 'And he sent forth the dove (from him to see if the waters were abated from off the face of the ground), and it departed: the dove went and returned: for it found no resting-place for the sole of its feet, and it

came back (to him to the ark, since the waters were still on the face of all the earth. And he put forth his hand and took it, and brought it in unto him to the ark).' The additions throw light on the Hebrew writer's mode of work, and resemble the additions in the longer edition of the Ignatian Epistles. They also remind us of the explanatory additions to the Biblical text in the Mishna. The Babylonian story does not say what was the interval that elapsed between the sending forth of the three birds. The Hebrew writer has taken his period of seven days from the time which, in the story of Utu-napistim, elapsed between the grounding of the ark and the time when the dove was sent forth. Perhaps in the Hebrew עוֹר, 'again,' we have a reminiscence of the fact. V.¹¹ is purely Palestinian. The olive was characteristic of Palestine; whether it grew in Ararat is doubtful. But to Palestine it was what the palm was to Babylonia. Not only, therefore, has the dove been substituted for the swallow in the case of the second bird, but the whole verse is Palestinian, and not Babylonian. And in poetical feeling and literary character it is immeasurably superior to the Babylonian poem. The statement that the dove returned 'in the evening' is a fine literary touch that is true to nature.

As Noah already knew from the olive leaf that the flood was 'ended,' there was no reason for sending the dove out again. But in v.¹² we return to the Babylonian story, with the substitution of the dove for the raven. The original text would have been: 'And he sent forth the raven . . . and it returned (to him) no more.'

It is possible that there were two Hebrew versions of the whole narrative, in one of which the raven alone appeared, and in the other the dove. In this case v.⁷ will be a summary of the Babylonian account, with the substitution of the raven for the other two birds. Here the first text would have been, omitted portions being enclosed in square brackets: 'He sent forth [the dove] (from him); it went and returned; [it found no resting-place, and it came back. He sent forth the swallow; it went and returned; it found no resting-place, and it came back. He sent forth] the raven (from him); [it went; it saw] the drying up of the waters; it returned not again unto him any more.' The second version, with the dove, is more purely Hebraic and Palestinian than the first.

13. When Noah opened the window to let out the birds, he could have seen whether the earth was dry or not just as well as he could have done by removing the cover of the ark. But the notice of the 'window' is derived from the Babylonian story: the ark of Noah was a chest with a ridged cover, which had to be taken off before its inmates could see what was outside. In v.¹³, therefore, we come back to the Palestinian conception of the vessel in which Noah was saved (see notes on 6^{14, 16}). The verse shows no trace of a cuneiform original. The 'drying' of the surface of the ground preceded the complete drying of the earth itself (v.¹⁴).

15, 16. In the Babylonian story, Utu-napistim leaves his ship of his own accord, and it is not until he has offered sacrifice that the gods gather about him, Ellil even then remaining irreconcilable. To this the Hebrew writer offers a tacit denial: the one God who had brought about the deluge also told Noah to descend from the ark.

17. The Hebrew is a translation of the Babylonian phrase, *bul tsêri umam tsêri û namassê tsêri*, 'cattle of the field, wild beast of the field, and creeping things of the field,' 'fowl' being inserted by the Hebrew writer, who adds 'that they (*i.e.* the creeping things) may breed abundantly in the earth, and that the (cattle and wild beasts) may be fruitful and multiply upon the earth'; cf. 1²². The sense of the verb שרץ, 'swarm,' corresponds with the Ass. *nammastu*, an abstract formation from *nammassû*; e.g. *pukhri nammastu*, all 'creeping things.' *Remesh*, 'creeping thing,' has been displaced by *sherez* in 7²¹ (on which see note), where two alternative translations of the Assyrian have produced a 'conflate' text.

19. Here 'everything that creepeth upon the earth' is a translation of the Ass. *nammastu*, which similarly includes animals and fowls. מִשְׁפָּחוֹת, *mish-pâkhôth*, 'families,' is a translation of the Ass. *mini*, which is elsewhere transliterated מִן (1²¹, etc.).

Entre Nous.

The Great Text Commentary.

The best illustration this month has been found by the Rev. William Jackson, Higher Crumpsall, Manchester.

Illustrations of the Great Text for October must be received by the 20th of August. The text is Lk 17³².

The Great Text for November is Ro 5²⁰—'And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly.' A copy of Cohu's *Vital Problems of Religion*, or of Walker's *Gospel of Reconciliation*, or of any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for December is Ps 51⁴—

'Against thee, thee only, have I sinned,
And done that which is evil in thy sight:
That thou mayest be justified when thou speakest,
And be clear when thou judgest.'

A copy of Dobschütz's *The Influence of the Bible on Civilisation*, or Cohu's *Vital Problems of Religion*, will be given for the best illustration sent.

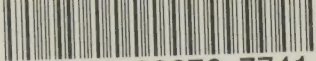
The Great Text for January is Phil 4¹⁰—'And

my God shall fulfil every need of yours according to his riches in glory in Christ Jesus.' A copy of Dobschütz's *The Influence of the Bible on Civilisation*, or of Murray's *Jesus and His Parables*, will be given for the best illustration sent.

The Great Text for February is Ro 8²⁸—'And we know that to them that love God all things work together for good, even to them that are called according to his purpose.' A copy of any volume of the *Great Texts of the Bible*, or of the *Greater Men and Women of the Bible*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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